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MISSIONARY CONCERTS

FOR THE

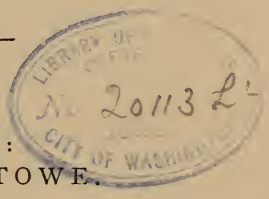
SUNDAY-SCHOOL:

A COLLECTION OF

DECLAMATIONS, SELECT READINGS, AND DIALOGUES.

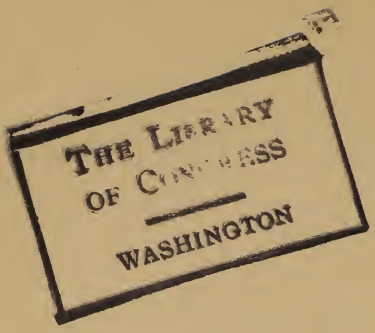
COMPILED BY

REV. W. T. SMITH.



CINCINNATI:
WALDEN AND STOWE.
NEW YORK:
PHILLIPS AND HUNT.
1881.

[1881]



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INTRODUCTORY.

SEVERAL things have prompted me in the compilation of this little book:

1. *To supply a felt need.* Many of the religious periodicals of the land urge the importance of a Monthly Missionary Sunday-school Concert. But no provision has been made for suitable material.

2. *The missionary work is now in the front rank of all Christian labor.* It is high time the children should be imbued with this spirit. As they grow in years they ought to become perfectly familiar with the plans of the Church, and the purposes of our Lord in the salvation of the world. Pertinently does the *Macedonian* say:

"By such missionary concerts in our Sunday-schools, our children and youth will become early instructed and interested in the great cause of missions among heathen nations. Such a result is eminently desirable. It will, we believe, bring forth immediate fruit in the way of begetting and fostering missionary zeal and activity in early life, and that will bring forth

a yet larger harvest in the days to come, when these children shall become the members of our Churches and the leaders in our Zion."

3. *The children will learn to give to this cause.* Any ordinary school can raise five dollars at a concert. This will aggregate sixty dollars in a year—a sum much larger than many Churches now contribute. The Rev. W. F. Bainbridge, speaking of "the coming membership of our Churches," says:

"The rising generation within the Church is sure to be immensely wealthy. It will be rich in intellectual power, rich in social influence, rich in financial resources. It is our duty to anticipate this enlargement of our responsibility. If those who are soon to take our places can be made more appreciative of God's blessings, more inspired with the spirit of worship in their givings, more acquainted with the ecstasy of self-sacrifice, than we have been, and if, with this double portion of our spirit, they can come to those enlarged responsibilities that seem awaiting them, we have surely a glorious future right upon us. And though it may not be our privilege to mingle in its inspiring activities and successes, ours is almost an equal honor to help in laying the foundations for that prosperity."

4. *The children will learn to pray, "Thy kingdom come."* The deplorable condition of the heathen world will awaken their sympathy, and thus drive them to God.

5. *It will awaken new interest in the Church.* It will arouse slumbering convictions of duty, and put in active operation the latent energies of Christ's people. The shortest route to the center of a parent's heart is through a child. It would seem impossible to have a meeting of this kind once a month without quickening the zeal of the Church.

It is intended to have a purely missionary concert. Every piece to be spoken or read is laden with missionary thought, calculated to call attention to the magnitude and importance of the work. May thousands of Sunday-schools be organized into Juvenile Missionary Societies! May tens of thousands of young tongues be kept busy in talking about the conversion of the world! And may millions of prayers and dollars be poured into the treasury of the Lord, to hasten the universal triumph of our Savior and King!

W. T. SMITH.

EXPLANATORY NOTE.

I UNDERTAKE to say that there is not a Sabbath-school in all the land but may have an interesting missionary concert. There have been several obstacles in the way in the past:

1. The programmes for exercises have been too complicated, requiring much drill and other preparation.

2. Frequently the whole school must take a part, and this takes too much time and labor on the part of the officers and teachers.

3. In many of these exercises certain costumes have to be worn, and screens have to be used, making the entertainment objectionable in a church on Sabbath evening, even if not at other times.

These obstacles are set aside in the design of this work. In the school in the Church of which I am pastor we have adopted this plan: The concerts are given on the first Sabbath evening of each month by classes. One class provides the entertainment for the evening. The teacher of the class is held responsible for the drilling of

the scholars. In an ordinary school of twelve classes each class would give one concert in twelve months. This divides the labor, so that it is easy to prepare for the concert. If there are more than twelve classes in the school two teachers might combine for a single concert. In these speeches and readings every thing is severely plain, so that the most delicate taste need not be offended. For example here is a programme:

1. Singing by the School.
2. Prayer.
3. Reading of appropriate Scriptures.
4. Singing by School, or Class.
5. Opening Address, by . . .
6. Christ's Universal Reign, by . . .
7. Singing by Class.
8. Children in Heathen Lands, by . . .
9. "He Got Nothing from Me," Select Reading, by . . .
10. Singing, Solo, by Miss . . .
11. Let There be Light, by . . .
12. Dialogue, Missionary Money . . .
13. Singing by the School.
14. Address by the Pastor, ten minutes.
15. Singing . . .
16. Valedictory, by . . .
17. Collection.
18. Singing by School.
19. Benediction.

Mr. Superintendent, put this plan on trial for three months. It is easy, simple, practical. I

will venture the prophecy that such a trial will produce three results:

1. It will attract large audiences.
2. It will create a new interest in your school.
3. It will do great good.

Your fellow-laborer,

W. T. S.

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MISSIONARY CONCERTS.

PART I.

Opening Addresses.

1. THE RELATION OF THE SUNDAY-SCHOOL TO THE MISSIONARY CAUSE.

The Sabbath-school is said to be the nursery of the Church, and the hope of the world. In a very important sense this is true. There can be no doubt that the training we receive in this school will be of permanent benefit to us in after years. It may be that these impressions and influences now at work are unobservable and silent; but there can be no question about the fact. The right way to have a nation of sober men is to begin lessons of temperance with the boys. Indeed, in every department of morals, it is necessary to begin with childhood. A very large per cent of the members of the various Churches were converted under twenty years of age. And the Sunday-school soil is the place to sow seeds

of missionary thought. If all our scholars could grow up with the conviction that they are to take an active part in the salvation of all our race, we would soon have a generation of men and women fully imbued with an irresistible missionary zeal. Let the millions of Sunday-school children be educated to give and to pray for this great object, and soon all idolatry and every false system would be swept away as with a mighty whirlwind. A proper appreciation of the need of the world is essential to a thorough Christian character. Missionary Christians are giants; they enter more closely into the plans and purposes of the blessed Redeemer. They are in full sympathy with Jesus, for he said that his Gospel was intended for "*all the world.*" He is not a partial Savior, but "by the grace of God he tasted death for every man."

Dear Christian friends, as a Sabbath-school we desire to do our part in this work. We hope you will give us your patient attention to-night, and encourage us in our efforts. We are glad of your presence. We may not be able to do as well as older heads. Remember your treatment of us when we were very little children, just beginning to walk. You supported us in our tottering, and kept us from falling. We are now taking our first steps in the great duties of life. We may frequently waver, but extend your hands to us,

and give us your sympathy. My classmates have some good things to say, to which we now ask your respectful attention.

W. T. S.

2. OUR ORDERS.

"Go ye into all the world and preach the Gospel to every creature." This is the Christian's marching orders from the Captain of his salvation. And it is not optional with us whether we go. The command is imperative. "*Go*" says our Commander, and every soldier in this army who fails to comply with the order is guilty of insubordination. It is not for us to look at the obstacles, or to begin to frame excuses; *we must go.* "But," says one, "how can I go? I am not qualified. I can not leave my family." I do not suppose it possible for every one to go in person. But let me tell you how you can go.

First, *By your prayers.* How little praying there is for the conversion of the world! In our closets how seldom we remember the far off missionary in his lonely toil! And it would not take long for our prayers to reach a throne of grace by way of India or China. A prayer can encircle the globe quicker than a message by telegraph. And the best of it all is, God will hear such prayers and speedily answer them.

Secondly, you can go *by your money.* In the late war, when some men were drafted, they hired a substitute, and thus their place was filled in the South by another. It may be that God would have you send a substitute to India, if you can not go in person. What a grand thing it would be if some of our rich men would support a minister in the foreign field. God may not have given that rich man the brains to preach; but he has given him the faculty to make money. But if you can not give so much you are not excused from giving at all. Ah, no! I have read of a widow that gave two mites, and it immortalized her. In the eyes of the Savior it was a large amount.

We are here to-night, dear friends, to look into the nature of our marching orders, and learn if we are keeping step to the voice of our Great Leader. We trust that the evening will be a profitable one, and that our missionary zeal will be quickened.

W. T. S.

3. SUNDAY-SCHOOLS AND MISSIONS.

THE conversion of the world is the sublime idea of the world to-day—a conviction wrought by the agency of the Holy Spirit. Do we desire to awaken a deeper interest in this work? The

Sunday-school most certainly furnishes a promising field for successful labor to this end. Here is to be found not only to a large extent the working force among our Church members at the present time, but here also are those from whom a large proportion of our Church members in the future is to come. Indeed, a fairer field could not be desired. It has the promise of present and future harvests. As I look out upon it, as I think of the prosperity of our missionary Zion in the years which are before us, if we but give ourselves to this work, my heart is stirred within me. Henry Clay was once crossing the Alleghanies from the East, and having reached the summit of a ridge whence he could look down upon the broad valley of the Mississippi, which stretched westward with the purple distance, he alighted from his carriage, and soon after . was observed by a companion standing with his hand raised to his ear in the attitude of a listener, while his eye glanced over the wide prospect before him. "What do you hear?" asked his companion. "I seem to hear," he replied, "the footsteps of coming millions." So here to-day, from this commanding height upon which we stand, looking out upon a goodly inheritance which God has given us, and thinking of the accessions of earnest workers which mission effort in our Sunday-schools will give to our mis-

sionary enterprise, a stronger faith than that of a prophetic statesman is begotten within me, and with the Gentile prophet of old I am led to exclaim, "From the tops of the rocks I see them, and from the hills I behold them; who can count the dust of Jacob, and number the fourth part of Israel?"

REV. S. H. BURRAGE.

4. MISSIONARY MEETING.

ASSEMBLED at thy great command,
Before thy face, dread King, we stand:
The voice that marshaled every star
Has called thy people from afar.

We meet through distant lands to spread
The truth for which the martyrs bled;
Along the line—to either pole—
The anthem of thy praise to roll.

Our prayers assist; accept our praise;
Our hopes revive; our courage raise;
Our counsels aid; to each impart
The single eye, the faithful heart.

Forth with thy chosen heralds come;
Recall the wandering spirits home:
From Zion's mount send forth the sound,
To spread the spacious earth around.

COLLYER.

5. THE GREAT COMMISSION.

"Go, preach my Gospel!" saith the Lord,
"Bid the whole earth my grace receive:
He shall be saved who trusts my word,
And he condemned who wo n't believe.

I 'll make your great commission known,
And ye shall prove my Gospel true,
By all the works that I have done,
By all the wonders ye shall do

Teach all the nations my commands,
I 'm with you till the world shall end;
All power is trusted in my hands,
I can destroy, and I defend."

He spake—and light shone round his head;
On a bright cloud, to heaven he rode:
They, to the farthest nations, spread
The grace of their ascended God.

WATTS.

6. THE FIELD IS THE WORLD.

THE religion of our Savior is intended to be universal. It is adapted to all people, and to all time. The most cultivated and the most ignorant are benefited by it. It is a blessing to the richest as well as the poorest. There have been wonderful strides in science and the arts, but there is no

danger that people will become so much enlightened as not to need the Gospel of the Son of God. As long as there is a sinful heart, or bereavement, or a desire for immortality, as long as these things are felt in the human soul, there will be a necessity for this Gospel. And there is nothing that can take its place. We look at the men and women of India (and that is a sample of all lands without the Bible), and we see the various expedients resorted to that they may have peace. They take weary pilgrimages to some shrine; they inflict the severest self-torture; they offer human sacrifices, but it is all in vain. There comes no peace. The standard of the cross is lifted up in their midst, and here and there are those who will leap over the walls of caste and trust in the Redeemer of the world for salvation. Then they find relief. The result is the same there as here—proving the adaptability of this religion to all hearts. A converted Chinamen has the same precious peace that we have. The turbulence of their hearts is hushed by the same blessed voice. Shall we not do our part in spreading to the earth's utmost bound this religion? Jesus expects us to do this. He has said that the "field is the world," and he has commanded us to cultivate it. Those who are to follow me will speak on this theme. May our hearts burn within us while they talk! W. T. S.

7. OUR WORK.

DEAR PARENTS AND FRIENDS.—We most cordially welcome you this evening. It is a source of no little pleasure to us to see so many present. This will encourage us to do our best. Smiles are always better than frowns. Cheerfulness makes hard work easy. If we could learn these lessons in every day life it would sweeten our toil, and give joy to the world. But I did not intend to moralize. This is a missionary meeting. While young we desire to learn our duty to the world, so that we may do good when we grow older. The Bible tells us that at some time the name of Jesus will be known by the people of all nations. We know this will be so or the Bible would not have said it. When we look at the difficulties in the way, it seems impossible. But Jesus is superior to all obstacles. There was a very small company present at the first missionary meeting. Jesus said to them, "Go into all the world, and preach the Gospel to every creature." They were without money, without influential friends. They were obscure men. They had the promise of but one thing, but that was sufficient. Jesus said, "Lo, I am with you alway." The presence of Jesus was all they had. They went forth to conquer. Soon their victories subdued

the Roman Empire. This is our great need to-day—the presence of Jesus. That will be a guarantee of success. Will you not pray that our missionaries at home and abroad may have this abiding presence?

We need to awaken to the importance of this work. Dear friends, will you not think more about it? We are too much occupied with our local work. We need enlarged views. Let us look through the telescope that Jesus used, and then we shall see the whole world. This will arouse our energies. After awhile we hope to go to heaven, and from the battlements of glory we can behold the result of toil—a regenerated race.

W. T. S.

8. AN OPENING ADDRESS.

We are convened to-night, dear friends, to take into consideration a subject that should be very near every Christian heart. The bare thought itself, of the conversion of this entire world, shows its divine origin. No human mind could conceive such a sublime idea. And it is not a mere fancy of the imagination, but is destined to be a glorious reality. We look at the power of sin, and its universal domain, and our hearts are appalled, and we falter; but we turn to God's Word and we are assured that "the kingdoms of this world

shall become the kingdom of our Lord, and of his Christ." Again, it is asserted by the voice of the Almighty that "the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession." After reading these, and many similar promises, we take courage.

Your attention will be called to this all absorbing theme by my school-mates, and I bespeak for them a patient hearing. We trust that we are doing the Lord's work in thus trying to extend his kingdom in the world. In after life, when the members of our school shall become men and women, we hope to do much in this great work. And it may be that God will call some of us to go to foreign lands, and there tell the perishing multitudes of Jesus and his love. We could hope for no higher honor.

W. T. SMITH.

PART II.

Select Readings.

1. THE VICTORY SURE.

One certain pledge of victory is in assurances of the Word of God. No believer in the Bible can intelligently doubt it for a single moment. The hope of missions is founded in prophecy. That divine foreknowledge, which saw the conflict in all its fearful intensity, also saw the glorious triumph of the Gospel. If ever the chilling thought comes that all our missionary efforts may appear in the future as a sublime yet melancholy spectacle of mistaken zeal, that all our present trophies of success may be retaken, and our vantage ground be submerged by some new tide of human history, the answer is at hand, for the mouth of the Lord hath spoken it—that "His Word shall not return to him void, but shall accomplish whereunto it is sent;" that "the heathen are to be given to Christ, and the uttermost parts of the earth for his possession." This is the vision of infinite foreknowledge, this is the utterance of

infinite wisdom. This is the word of the Lord, "which endureth forever." The missionary cause does not stand in jeopardy. In giving our funds to its treasury we do not put them in a vessel that is destined to sink beneath the waves. Though the contest be fierce, yet "the kingdom and domain and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Are the people unwilling, they shall be willing in the day of God's power. Are there now tides of wickedness flowing down to the bottomless pit? "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." The little stone cut from the mountain without hands shall smite the image, and shall fill the whole earth. The march of history is the march of Christ's kingdom to the millennium, when he shall have "dominion from sea to sea, and from the river unto the ends of the earth." Of this fact we may know, not only because we may hear the tramping of the footfalls, but more especially because God has interpreted history by prophecy.

REV. S. H. ADAMS.

2. RESULT OF CHRISTIANITY.

To give Christianity to a people is to give dominion over the materialities of the world; over the spirit of steam that drives the iron arms of the world's machinery, over the spirit that Franklin evoked from the heavens, which, swift as angelic messenger, annihilates distance; it is to give the proudest products of the intellect of man, the inductive philosophy of Bacon, the science of Newton, the poetry of Milton; it is to uplift the genius of liberty, to proclaim the royalty of that blood that leaps in the world's veins; it is to give the revelation of God comprehended in Jesus Christ; and to the limitations of time it adds the peerless thought of an immortal future. Wherever Christianity has gone it has led the way to social and national development. When Rome was in its splendor, a savage and tattooed race roamed and raged over the isle of Great Britain. Christianity came to that western race and conquered it. It imbibed the best blood of the old Scandinavian sea kings of the north—the vikings that smote the brine. Christianity kindled the intellect, woke the soul, advanced the standard of liberty, and finally planted the Anglo-Saxon race upon this American continent, until now Britain and Columbia unitedly rule the waves. Chris-

tianity is marching over the earth with her triumphant strides. Protestant Christianity is ascendant in the councils of Europe. There is not one stalwart, sinewy system of error upon the earth. O Christianity, thou angel of the morning, I see thee skipping along the hills and leaping upon the mountains; and from thy sunlit pinnacle thou art evermore stooping down to lift up humanity and clasp it to thy heart of love! Advance, run, flee over all the earth, till the language of the good old Methodist hymn is realized,

"When Christ shall all the nations bless
That see the light, that feel the sun!"

REV. GEORGE DOUGLAS.

3. THE CHILDREN'S PENNIES.

It has been the practice in most Sunday-schools to take penny collections every Sunday for missionary and other charitable purposes. These penny collections in the aggregate amount to a large sum. This is all well. It early begets and fosters in the child's heart the spirit of true benevolence. It is also in accordance with the Scriptural method of systematic beneficence—"on the first day of the week." These contributions should be encouraged and looked after by the teacher in every class. Let every scholar make a

regular weekly offering of at least one cent to the Lord's treasury. But these penny collections ought to be guarded in their objects. They should not be used for *home purposes*, because that is not according to the spirit of Christian giving. They ought to be *unselfish*, going out toward others, while the home expenses of the school are met in some other way. Do not take the children's penny contributions to buy books for their own library, or to purchase a piano, or to hang pictures around the room. That is helping self. It appeals to the wrong principle. Begin early in the Sunday-school to cultivate an *outgoing* charity. Let it be understood that all these littles are going abroad to help others who can not help themselves. No object so appeals to the spirit of true benevolence as that of Foreign Missions. Let our Sunday-schools become closely linked with our great missionary interests in foreign lands. One way to make Churches benevolent is to *pre-empt* the Sunday-schools in the interest of Christian missions to the heathen.

4. BROTHERHOOD.

THERE is a great brotherhood of birth to us all. In the beginning God created man in his own image. So that wherever man is found to-

day, there we find a brother. No intervening space and no variation of condition can weaken our obligation to him, because it is divinely imposed. As we remember how dear our hope in Christ is to us to-day, so are we bound to consider that the Savior is no more precious to us than he might be to the benighted millions of distant climes. They are immortal with ourselves. They need the same Savior in whom we trust. We owe a heavy debt to the race as a race. This obligation thus viewed we recognize in many ways. When, years ago, the terrors of famine impended over Ireland, we sent a cargo of food to the hungry poor. And during the Franco-Prussian struggle we contributed for the wounded and needy of both nations. And what is true of our own people is equally so of other nations. When the cities of Chicago and Boston were so fearfully devastated by fire, contributions were poured forth not only from the towns and cities of our own land, but distant nations felt the impulse to send relief, and responded. And if men are so constituted as to recognize the principle of brotherhood in material thiugs, what have we a right to expect when they are born into the likeness of Christ? From them we hear the Macedonian cry, "Come over and help us." Who can doubt that salvation would be as sweet to them as it is to us? And

would not heaven be as dear to them? No one can look abroad and say, These things are nothing to me; these people may be sinful and ignorant, but I have all I can do at home, I am not responsible for their condition. The old question comes down the stream of time losing none of its force. "*Where is thy brother?*" Certainly we are responsible for his condition. At least we are responsible for anything in his moral and spiritual condition from which we could have relieved him. This obligation springs from the great law of kindredship. And if we fail to heed the call we can not with the great apostle to the Gentiles say, "I am free from the blood of all men."

REV. S. F. BROWN.

5. WHAT THE GOSPEL DOES FOR MEN.

WHAT is it to send the Gospel? It is to send a new and strong stimulus into the muscles of men; it is to increase the productiveness of human labor, for it is sooner or later followed by the plow, the compass, the light-house, the railroad, the telegraph, the steam-engine; it is to husband the resources of men; it is to increase the necessaries of life, multiply the conveniences of life, and improve the arts of life; for the Gospel has the promise of the life that now is, as well as that which is to come.

It is to send a new, and powerful, and permanent impetus into the minds of men; for, sooner or later, to send the Gospel is to send the schoolmaster, the alphabet, the map, the black-board, the scale which measures the heavens, and the balances which weigh the planets; it is to send Locke, and Newton, and Milton—philosophy, and science, and song in their noblest forms. But aside from this the Gospel is the great stimulus of the intellect—its doctrines, its promises, its revelations expand, awaken, and energize the soul.

To send the Gospel is to send liberty. It is a great declaration of independence; it is a divine declaration of human independence; it is the Magna Charta of human rights; it proclaims the dignity, the equality, and the immortality of man; it stands him up in the image of the Creator, the child of God, the heir of glory; it points him inward to a tribunal more august than any human bar; it points him upward to a higher law, which sweeps the compass of the universe; it points him onward to the fires of the last day, when, independent of all human governments, each man shall stand up to give an account of himself. Once let a man understand his *religious* rights, and he will soon assert his *civil* rights, for the major includes the minor—the path of civil liberty has always been in the religious liberty, and always will be.

To send the Gospel is to send morality, a perfect rule of right—love to God and love to man—a rule which, though it might not be discovered by reason, commends itself to reason—a perfect motive to obedience, which, because it is infinite, can not be exceeded—an encouragement to a fallen and guilty man to struggle with temptation, even the promise of an infinite aid.

To send the Gospel is to send salvation—to close the mouth of hell and open the gate of heaven.

BISHOP THOMSON.

6. FOREIGN MISSIONS A DISINTERESTED BENEVOLENCE.

In no department of Christian effort is there so much that is calculated to make our *giving* and our *labor* disinterested as missions. If we build a church, it is to benefit our own parish; if we give to the support of our pastor, it is to benefit our own community. As our own parish and community are benefited, we are; for we are a constituent part of them. Not so in the *giving* to missions; we support them as a foreign enterprise, for the good they will do to those who are far away—for the good that will come to the souls of those whom we never expect to see in this world. The giving is solely for their spiritual good. Hence this species of benevolence is not engaged

in for personal benefit, or for any supposed benefit to our own community or nation, or even a thought of any good to self in return. This work, thus viewed, is necessarily disinterested. Hence it will "give into your bosom" a rich spiritual blessing. Thus the poor widow gave the two mites. Her blessing far outweighed the gifts cast into the treasury by the rich. She was commended by our Lord. In like manner will he commend Christians now who, of their penury, give to send the bread of life to the millions who are perishing for the lack of it.

According to the Scripture rule of giving and laboring, none is so sure of reacting for good as that which is disinterested. There is no giving or doing that is so profitable as that which excludes self—as that which necessarily excludes the hope of personal gain. Surely, no acts, no gifts, no labors, are so precious to Christ as those which are intended to save the souls of men. No efforts to save the souls of men are so disinterested as those bestowed for the salvation of pagans thousands of miles away. The Christian who contributes his money for this purpose knows that it is sent far away, and will be spent in some desirable manner to enlighten a mind and heart all fettered and bound down with sin, and influence him to repent. It may give some one a portion,

or the whole, of God's Word; and it may prove the instrument in lifting the cloud of superstition from an immortal soul, leading it to the laver of regeneration, where, washed and made white in the blood of the Lamb, it shall ultimately sparkle forever as a gem in the diadem of the Redeemer. Such gifts do not go unrewarded; the donor is not forgotten by Him who notes even the fall of a sparrow.

DR. S. T. ANDERSON.

7. MODERN MISSIONS BENEFICIAL.

THE results of modern missionary efforts are full of encouragement. Since this century began, more than two hundred islands of Eastern and Southern Polynesia have been led to renounce idolatry; four hundred thousand souls have been brought under Christian influence, of whom two hundred and fifty thousand are still living; over fifty thousand of these are communicants in Christian Churches. Fifty years ago the Sandwich Islanders were cannibals, the lowest of the human race. To-day this people is recognized among the families of nations possessing the blessings of modern civilization. The proportion of children attending school is greater than that in Boston. The Australian aborigines were generally thought beyond the reach of civilization and Christianity. They were fearfully debased. Infanticide existed

in its most horrible forms. In their original tongue there are no equivalent words for love, faith, forgiveness, truth, or honesty. Nor have the people any conception of such virtues. No religion of any kind exists among them, unless it be a vague notion of good and evil spirits. They fear no power but witchcraft; the only dictates they follow are those of superstition, revenge, jealousy and lust. For thirty-six years several missionary organizations labored among them apparently in vain. Even the most courageous began to despair. But the day of triumph has dawned at length. Converts have been won from the forests, and are now settled in villages. The population is increasing. The converts devote themselves to gardening and mechanical pursuits; the children pursue regular courses of study, and young and old adopt the usages and habits of civilization. Many give the clearest proof of change of heart, and some have died in Christian triumph. And this transformation has been produced by the Gospel. A letter from one of the missionaries to a colonial newspaper says, "We testify that no real change for the better occurred among the natives until they received the Gospel; then the change began." "The government of India," says the last Parliament Blue Book, "can not but acknowledge the great obligation under

which it is laid by the benevolent exertions made by the five hundred missionaries, whose blameless lives and example of self-sacrificing labors, are infusing new vigor into the stereotyped lives of the great populace placed under English rule, and are preparing them to be in every way better citizens of the great empire in which they live." In Turkey, the most difficult of all fields, the work of the missionaries has revolutionized the national school system. Under the old rule, there was no classification, the language of the people was not taught at all. Beginning every morning with the alphabet, they proceeded to spelling and thus on, the most advanced scholar being kept back with the one just commencing. The missionaries published text-books in the common language, classified the pupils, and thus drew away the children, until in self defense, the Turks were compelled to adopt the entire system, books and all, of the missionaries. Fifty years ago Madagascar was entirely heathen, now there are nearly five hundred thousand Christians, and between six hundred and seven hundred churches.

C. A. VAN ANDA.

8. RESULT IN SOUTH PACIFIC ISLANDS.

SIXTY-FIVE years ago there was not a solitary native Christian in Polynesia; now it would be

difficult to find a professed idolator in the islands of Eastern or Central Polynesia where Christian missionaries have been established. The hideous rites of their forefathers have ceased to be practiced. Their heathen legends and war-songs are forgotten; their cruel and desolating tribal wars, which were rapidly destroying the population, appear to be at an end. They are gathered together in peaceful village communities; they live under recognized codes of laws; they are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the Sabbath, a very large proportion of the population attend the worship of God, and, in some instances, more than half the adult population are recognized members of Christian Churches. They educate their children, endeavoring to train them for usefulness in after life. They sustain their native ministers, and send their noblest sons as missionaries to the heathen lands which lie further west. There may not be the culture, the wealth, the refinement of the older lands of Christendom—these things are the slow growth of ages—but these lands must no longer be regarded as part of heathendom. In God's faithfulness and mercy they have been won from the domains of heathendom, and have been added to the domains of Christendom.

REPORT OF LONDON MISS. SOCIETY.

9. ORPHANAGE OF THE HEATHEN.

One of the first things that our precious mothers taught us was, with folded hands and infant voices, to say, "Our Father which art in heaven." One of the first names we learned, from maternal lips, was that of Jesus, and one of the first stories we ever learned was that of his dying love in our behalf; and in no period of our lives, in our condition of sin, folly, fear, and agitation, under no circumstances) have we felt that we were without a Savior. As in our childhood and youth we sang and heard of heaven, we have never felt that we were homeless; we have never felt the chill of annihilation; we have never felt uncertain about the future; we have always had before us a bright and beautiful heaven; and having had these instructions and these blessings, we can hardly appreciate the condition of the heathen world. We have never had their feeling of orphanage; and oh, what an orphanage it is to feel that we have no Father in heaven, no divine parent, no eternal God! What an orphanage is that for a reflecting mind, an aspiring spirit, an immortal existence! We have always had a God to worship and to love, and I insist that there can be no full and perfect happiness even in this world without this infinite excellence to love.

One of the earliest missionaries to India, an excellent Baptist minister, gives us this incident: One day a heathen youth came hurriedly into his presence, and, in an agitated manner, said to him: "Sir, I have a precious flower to give to some one, but I can find none worthy to receive it." The missionary understood his figurative language, and he began at once to describe to him Jesus, the one altogether lovely, the one of infinite beauty and excellence; and no sooner did he cease the description of his character, and the statement of his love, than this intelligent heathen youth exclaimed with earnestness, "I give Jesus my flower [meaning his heart], for he is worthy." In all that realm around him he could find nothing worthy of his highest love, nothing that would satisfy the affections of his immortal soul. And that want is felt by every heathen to-night. We have always had a God in whom to trust in the time of danger, in the season of apprehension, in the period of suffering. Whenever we have felt that our strength was inadequate to our circumstances, we have always been able to lean upon a divine arm, and feel that in Omnipotence there is help. I repeat, then, we can hardly appreciate the condition of the heathen world which is without the knowledge of this God, which has no conception of this Savior, and no anticipations of this heaven. In this

destitution of all this knowledge, how gloomy, sad, and disconsolate must be their experience! God help us to pity them.

BISHOP JANES.

10. CONFUCIUS.

For good and for evil, through two millenniums, Confucius has exerted an influence over mankind such as has not been exerted by any other mortal known to our race. The son of poor, but honest, parents, and born some time in the year B. C. 549, in the petty kingdom of Lu, in the province of Shantung, he early evinced a taste for learning. Bereft of his father when but three years old, he was left to the care of his mother, who directed his studies and nurtured in him a respect for morality. Grave in his demeanor, he loved the ancients, and quoted their sayings to rebuke the immoralities of his age. Believing that heaven had commissioned him to be the teacher of his countrymen, he traveled from province to province, and, rejecting the proffer of royal favors, he gathered around him many disciples, who recorded his sayings, which have been transmitted to our times. In no sense a religious teacher, he was a moralist, a reformer, a statesman. He taught the Five Relations, such as subsist between emperor and officer, father and son, husband and

wife, elder and younger brothers, and friends and also the Five Virtues, as benevolence, righteousness, propriety, knowledge, and faith. When asked by a disciple the meaning of benevolence, he gave the negative of the Golden Rule: "What you do not want done to yourself do not do to others." His definition of righteousness was "that which ought to be done." His highest idea of propriety was the respect due a superior from an inferior. His scope of knowledge embraced acquaintance with one's self, and practical wisdom in dealing with others. He had no higher conception of faith than sincerity and truthfulness. His chief study was the human conscience, and he appealed to nothing higher as the reason for right action. Denying man's depravity, he believed in the possible attainment of the highest moral excellence, unaided by any power from on high. He was devout, but not religious. Himself conforming to the prevailing idolatry of his times, yet when pressed by a disciple to teach him something as to the gods, he tartly replied, "Speak little concerning the gods; treat the gods with respect; but keep out of their way." He ignored and dismissed from view the doctrine of a future state. His response to a disciple was: "Imperfectly acquainted with life, how can I know of death!" He may have employed the

term heaven as the equivalent of God, but he has left no assurance that he knew him who is the "same yesterday, to-day, and forever." With sincerity and modesty worthy of commendation, he declared his own failure to attain to the excellency of the standard he had raised for others. "The sage and the man of perfect virtue—how dare I rank myself with them? It may simply be said of me that I strive to become such without satiety, and to teach others without weariness. In the way of the superior man there are four things, to not one of which have I as yet attained. To serve my father as I would require my son to serve me—to this I have not attained. To serve my prince as I would require my minister to serve me—to this I have not attained. To serve my elder brother as I would require my younger brother to serve me—to this I have not attained. To set the example in behaving to a friend as I would have him behave to me—to this I have not attained." With these failures confessed, he died at the age of seventy, B. C. 479. His death was melancholy. A few days prior to his demise, he tottered about his house mournfully sighing:

The great mountain is broken!
The strong beam is thrown down!
The wise man is decayed!

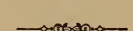
DR. J. P. NEWMAN.

11. EXCUSES FOR WITHHOLDING MONEY.

One would help the good cause if he were not in debt: "Men must be just before they are generous." In rare instances this excuse may be valid. Unlooked for losses, or protracted sickness, may have left a Christian in such embarrassments that he deserves the sympathy aud, perhaps, the assistance of his brethren; but if he possesses the genuinely benevolent spirit of the Gospel, he will deeply regret his inability to aid in all praiseworthy enterprises. But because this excuse is sometimes justifiable, there are men who contrive always to be in debt. They are buying additional town-lots, or more land, or they are entering upon new branches of business requiring a larger outlay of money. While constantly and rapidly increasing their store of worldly goods, when approached on the subject of contributing to benevolent enterprises, they excuse themselves on the plea of debt. Professed Christians offering such vain and irrational apologies for the neglect of a plain duty need not be surprised to find themselves suffering spiritual leanness. It is a good rule to avoid debt. "Owe no man any thing, except love one another." Going recklessly into debt induces untold anxieties, and "the borrower is servant to the lender."

Another excuse is based upon heavy family expenses. What right has a man to project his style of living upon such a scale as to have nothing for God and his poor? Men of large means may build fine houses, ride in elegant carriages, and, in moderation, enjoy the comforts and luxuries of life; but not by using the means they ought to devote to charitable purposes. Those of large wealth should set an example of plainness of dress and economy in living to others in more moderate circumstances. All classes should live within their income. The indulgence of expensive luxuries keeps many a family poor. Thousands upon thousands of Christians spend their scores and hundreds of dollars for useless luxuries, and are able to give only a few dimes for the world's conversion.

REV. HOMER S. THRALL.



12. COVETOUSNESS.

If selfishness be the prevailing form of sin, as hindering the progress of the kingdom of Christ, covetousness may be regarded as the prevailing form of selfishness. This is strikingly intimated by the Apostle Paul when describing the "perilous times" of the final apostasy; he represents selfishness as the prolifiic root of all the evils

which will then prevail, and covetousness as its first fruit. "For men shall be lovers of their own selves, covetous." In passing, therefore, from the consideration of selfishness in general, to this form of it in particular, we need not labor to magnify its importance. A very little reflection will suffice to show that while the other forms of selfishness are partial in their existence this is universal; that it lies in our daily path, and surrounds us like the atmosphere; that it exceeds all others in the plausibility of its pretenses, and the insidiousness of its operations; that it is commonly the last form of selfishness that leaves the heart; and that Christians who have comparatively escaped all the others may still be unconsciously enslaved by this. It is the expressed opinion of a celebrated writer that "covetousness will, in all probability, prove the eternal overthrow of more characters among professing Christians than any other sin, because it is almost the only crime which can be indulged in, and a profession of religion at the same time supported." It is also alleged that "it operates more than any other sin to hold the Church in apparent league with the world, and to defeat its design, and rob it of its honors, as the instrument of the world's conversion." Covetousness is most frequently manifested in an inordinate craving after worldly

good, and especially after money as its general representative. This passion for money exists in various degrees, and exhibits itself in different aspects. The most obvious and general distinction, perhaps, is that which divides it into the desire of *getting*, as contradistinguished from *keeping* that which is already possessed. But each of these divisions is capable of subdivision. Worldliness, rapacity, and an ever-craving, all-consuming prodigality may belong to the one, and parsimony, niggardliness, and avarice to the other. The word *covetousness*, however, is popularly employed as synonymous with each of these terms, and is comprehensive of them all.

REV. JOHN HARRIS.

13. THE RELIGION OF CHINA.

THE Tauist priests teach the people that the moment a man dies he is arrested by a policeman in the spirit-land and led to judgment. The first thing done is to place a cup of cold water at the door that he may take his last drink, and this is followed by other acts designed for his comfort. Believing that the dead have become invisible, every thing designed for them must be rendered invisible by burning; hence a new suit of clothes

are burned that the dear departed may appear well, and thereby secure consideration from the officer who has him in charge. Knowing from experience in this life that policemen are not above a bribe, a quantity of *din* is burned to induce the policeman to allow his prisoner to escape before being brought to the judge. This *din* is thin paper, covered with tin-foil, pasted together to represent sycee, which is the silver currency of China; and the priests teach that the imitation is the currency in the spirit-world, and such is the demand for it that two-thirds of the women of the empire are engaged in its manufacture. It is, therefore, customary for the friends and relatives of the dead to send in contributions of sycee to enable the departed to bribe the officials of the land of shades, or pay the prison-keepers for some additional comfort. These contributions are made the more readily from the belief that the dead are in a position to revenge themselves of the living, and fearing that they may have injured the departed in this life, they seek to appease him in death by providing for his comfort. It is, therefore, no uncommon occurrence in China for a man to commit suicide to place himself in a position to avenge his wrongs. "Revenge is sweet." And the absurdity and wickedness of this Tauistic fraud become the more apparent in the service

which is called "Kung-tuh," by which the evil spirits are subdued or forced to depart.

DR. J. P. NEWMAN.

14. SO MUCH TO DO AT HOME.

[The following comes to the *New York Observer* from a lone missionary in Africa, who left a home of luxury, and a circle of refinement, to engage in self-denying labors for the salvation of the lost in that dark land. The indirect appeal which it contains derives greatly increased force from the sacrifices which have thus been made for the sake of Christ and the perishing heathen.]

In the burning heat of an African sun,
One sultry Summer day,
I wearily walked at the hour of noon,
Almost wishing my work on earth were done,
Till I thought of the love of God's own Son
When he left his heavenly home.

The sun was hot—but what mattered that?
There was work which must be done:
There were dying men to be visited,
And those who were mourning their buried dead;
Others whose hearts I could make glad
If I told of a heavenly home.

On that day, from a region wild and lone,
An African chief had come;
There the Word of life had never gone,
And he prayed that we would send him one

To tell him of Christ—but there was none
To go to that heathen home.

My frame was weary, and deep my sleep
When the hour of rest came on;
I slept, but I only slept to weep,
To suffer anguish, great and deep,
Like those who their watch with the dying keep;
And, sleeping, I dreamed of home.

I dreamed that I stood on a distant hill,
And hundreds were thronging round,
Calling for teachers, calling until
They besought with tears, and urging still,
Both chiefs and people. They said, "You will
Go for us to your distant home.

In your happy land both joy and light
To all the people come:
They know no darkness of heathen night;
Many might come to bring us light,
Many to teach us of good and right."
And, dreaming, I hastened home.

The pain and weariness passed away
When I reached a Christian land:
I could not rest, I could not stay;
I cared not how far my journey lay;
I must find help, and, without delay,
Go back to my African home.

I stood in a temple, large and wide,
Filled with the wise and good;
I told of our country beyond the tide,
Told of the heathen on every side,
How they gathered to us from far and wide;
I told of this at home—

In that Christian land, and to Christian men,
Who professed to love the Lord
Who died for them—even God's dearest Son;
Their answer was, "It is true, but then
There's enough to do at home!"

Next I stood where assembled only were
God's ministers, great and wise;
I told of these voices that called from far,
Of our strength worn out in our daily care,
And entreated, "Oh come to our help—come there!"
But they answered calmly, without a tear,
"There's enough to do at home!"

Deep agony then convulsed my frame
As I thought of going alone
To tell the heathen, for whom I came,
They must die, not knowing of Jesus' name,
For Christians could not see their claim,
With "so much to do at home!"

Then I passed through that country near and far,
Through cities, and villages green;

I appealed to strong men, to maidens fair,
To the young, to the old with whitened hair—
"Oh send! Oh come!" But all said, "Not there;
There's enough to do at home.

We give our money, and some there are
Who perchance might go away;
But what are you doing? How came you here?
There is work in our land, both far and near;
'T is not that we care not, not that we fear,
But—there's so much to do at home."

Deep agony then my soul o'erthrew
As I waked from that awful dream—
Waked, Oh so sadly,—for well I knew
That, though but a dream, alas! 't is true;
None will come; all say, not the few,
"There's enough to do at home."

Oh say, can you wonder, in that far land,
At the words of those heathen men
With which my heart is ever pained?
At the stigma with which your names are stained?
They say you are "selfish," and can they be blamed,
Though "there's enough to do at home?"

They say, "In the home beyond the sea
The hearts must be hard and cold,
For they give us no light; how else can it be?
They enter heaven—but, Oh! not we

Who are here! We never that land shall see;
Only they have a heavenly home."

Thus they long for truth and beg for light
In that heathen land who roam;
They have heard, mayhap, of a heaven bright,
But say you have closed its door so tight
You have doomed them to darkness and endless night
Because of the work at home.

And Oh! when they in God's presence stand
With you, at that great day,
When every nation of every land
To judgment is called away,
Say, say, can you stand in God's presence then,
And remember that cry, "Oh come,
We are dying—we know no Savior's name!"
Can you plead the excuse? will it not be in vain?
Will it weigh with God, though it did with men—
"There's enough to do at home!"

15. CHINESE CHARACTER.

THE people of China have a very peculiar temperament. Their stolidity is something wonderful. Probably no other nation in the world possesses so little enthusiasm. They seem utterly insensible to many of the finer feelings of human

nature. They can gaze unmoved upon the most appalling scenes of wretchedness, and they endure the intensest sufferings with stoical indifference. Death itself is looked upon in much the same light with which we may suppose the lower animals regard it. The criminal who is sentenced to have his head chopped off, the executioner who performs the bloody act, and the idle spectators who happen to be standing by, are alike insensible to the solemnity of the occasion.

Still more striking is the insensibility which the Chinese display for moral principle. Filial obedience is their highest notion of piety. Take this out of their code of morals and they are as depraved in mind and heart as it is, perhaps, possible to imagine. While crime is liable to be punished, and in the most cruel manner, no feeling of shame or disgrace deters the criminal from a repetition of the act. The thief, who promenades the public street with the cangue, or movable pillory, around his neck, attracts no more attention than the fish-monger or burden bearer; nor has he apparently any less anxiety to be seen. All classes, from the humblest beggar to the official mandarins, are alike lost to a sense of truth and honor. No one can show a greater aptitude for concocting falsehoods, or utter them with more unblushing effrontery, than a Chinaman. The

ruling passion in the hearts of all is the love of money. Nothing will secure a Chinaman's attention more quickly, or light up his countenance with a more radiant glow, than the mention of *cash*. For the sake of *cash* he will cheerfully do the very meanest offices for you; for the sake of *cash* he will readily sacrifice truth, honor, and all the other virtues. If he has been detected in stealing any thing from you, rather than confess his fault and make amends, he will submit to have double the value squeezed out of him by the magistrate, and to receive a flogging besides.

To this lack of moral principle, which is so painfully evident in the Chinese character, we must add their deep-rooted prejudices against all foreigners and foreign innovations. The Chinese have a wonderfully exalted opinion of their own learning and civilization. Their country is the finest in the world; their emperor the most majestic personage under heaven. In the whole range of their literature, extensive as it is, there is nothing to disabuse their minds of the idea that their nation is immeasurably superior to every other nation in the world. Those of their literati who have not been brought into contact with foreigners, know as little of the history, the arts, and sciences of other countries as the beggar on the street. And, while an overweening opinion of

their own superiority leads them to regard all other nations with contempt, the supercilious conduct of foreigners in too many instances serves to confirm their prejudices. A foreigner who has a Chinaman in his employ, frequently treats him more like a slave or a dog than a human being. Two things alone reconcile the native to the indignities he suffers, the natural stolidity of his character, and the liberal supply of *cash* which he receives as wages. The latter is a mantle that covers a multitude of personal abuses.

16. CASTE OF INDIA.

THE caste of India is the iron framework into which the Brahminical polity forced that ancient people. Long and arduous was the struggle before success crowned it; but once obtained it was never lost. Its overthrow has been attempted both by arms and by argument. The assault made upon it by Buddha is older than the Christian era. This heathen *protestant* aimed an extirpating blow at all the superstitious ceremonies of the hierarchy. His new system spread like the waters of the deluge: but, having atheism for its underlying principle, it failed to maintain the triumph it won, and the power of the Brahma has

since been in the ascendant. But, friends, will you not recognize the tenacity of caste for life also in its utter defiance of the triumphal invader? If Mohammedan sovereignty for eight centuries was unable to shake this system, what must be its hold on the nations! We concede that Islamism is wanting in regenerating energy; that, if it has an element of strength in maintaining that God is one, it has a neutralizing element of weakness in alleging Mohammed is God's prophet; but, if it were unable to link the ancient civilization on to the modern, if it had no skill in rejuvenating and reconstructing, it was armed with mighty power for destruction. Still, the system of caste bore up against its desolating ravages. India was a great battle field, on which conflicts were incessant between its old proprietors, its new masters, and the wild tribes on its borders. The last great Islam invasion—fourteenth century—made by Tamerlane, overbore and crushed all before it, excepting caste. This remained in all its strength. This it withstood as it had done all other shocks of twenty centuries. . . . England and all conquerors of India found in this mysterious institution of caste what they had found in nothing else. They could conquer the arms of India, but not the caste of India. That peninsula had bowed to more conquerors than history had

chronicled, to more invasions and revolutions than would have swept away any other civilization ever established by man. But, in spite of all these desolating hurricanes, caste has kept its place. Defiant as the everlasting mountains, it stands unimpaired. The many centuries which have contributed to the consolidation of that system, the unmeasurable power of those agencies which have failed to subvert it, the manhood vigor it retains after the battle of thirty centuries, all prove its impregnable strength.

DR. DEMPSTER.

17. CHILDREN'S WORK IN MISSIONS.

[SELECT READING FOR A LADY TEACHER.]

SINCE woman's work in missions has become a recognized necessity, and found response in so many hearts anxious for the Master's service, the thoughtful mind, looking into the future, has asked, Who shall carry on this work, when the ranks now forming shall have been thinned by death? Can not our children be educated in regard to missions to such an extent that preliminary drill and training, before understanding their actual work, may be avoided? Can they not by judicious education grow up *into* the ranks, their service overlapping that of their mothers, so that

there may be no interruption of plans, no flagging in the aggressive movements of our mission-band? The answer to these questions must be found with the mothers now interested in the work. It is for us to devise ways and carry out plans that will permanently interest the children of our families and Churches. What nobler work, or more inspiring task! How impressible the character of a child in the mother's hands, to mold for all good influences, all high and holy ambitions! My dear sisters, let us pray the children's Savior for his benediction upon a work so nearly akin to his own. Let us feel assured that the ministry of childhood is peculiarly acceptable to Him, who, while on earth, gave such marked and repeated proofs of his love for the little ones, and whose saddened spirit was cheered by their sweet hosannas. He uses a little child as a fitting illustration of the state of those who hope to be called by *his* name, or enter into his kingdom.

The missionary work of children is largely that of *learners;* they, or we, will not be interested in what we know nothing about. The immoral tendencies of street life lie mainly in the fact that the child becomes so familiarized with evil, that it clings to him almost beyond counteraction. To fill our children's mind with what we *desire* them to know, to stimulate them by the

history of noble examples such as we would have them to be, to develop *such* manhood and womanhood as God will delight to honor, is our first and peculiarly our *home* work. We must teach them the command of God,—to carry the Gospel to the heathen. We must show them that the blessings received from the religion of Christ impose upon them high and sacred obligation to give the knowledge of our Savior to those in darkness. They must be shown the contrast in *their* temporal and spiritual condition with that of heathen children, many of whom are destroyed in infancy, or live to endure a fate worse than death. Particularly must the daughters of this land be shown their obligation to their heathen sisters, many of whom, from birth to death, are slaves to the caprice of others.

To further this part of the children's work, every Christian family should have a regular mutual reading of some inspiring missionary life. Let the family sit together on a Sabbath afternoon, and one of the children read aloud the history of some missionary or mission. Reading in this way for months will not only inform them of the principal facts of our missions, but *create* a taste that will be the foundation of their own reading in after years. Who of us can not trace much of our own interest to the Sunday after-

noon readings of long ago, when the marvelous story of Ann H. Judson and the sainted Boardman formed the theme of discourse through many a twilight hour. We can but think the right arm of our strength lies in the reform of our children's reading. Missionary biographies are almost banished from our Sunday-school libraries, or, if found on the list, stand on the librarian's shelves unsoiled, while the more flippant stories, in which the wholesome dose of instruction is *so* sweetened, find eager readers. Home influence must correct this morbid appetite, and furnish stronger thoughts for children, till a healthier moral tone is established, and they from choice seek worthier books.

When their young hearts are enlisted in the sufferings of heathen children, then will come the natural impulse to help; and giving will be a privilege, not merely a duty. Let the magnitude of the object be fully understood by them, and an intelligent and willing response will be received.

MRS. C. VAN HUSEN.

18. MISSIONARY POTATOES.

A LITTLE boy named Harry was looking very thoughtful one day, when he suddenly said to his mother,

"Ought I not to be up and doing something,

mother, for the poor heathen? Am I not old enough to preach? I do not mean pulpit preaching."

"I should think not," said the mother, smiling. "But what kind of preaching, then, do you mean, my boy?"

"Mine must be spade preaching, mother."

"Spade preaching!" echoed Sister Lottie.

"Yes, said Harry. "Did not some of the school boys dig, plant, and sell? and can not I dig my missionary money out of the ground?"

"Well, suppose you ask father if he will let you have a piece of garden ground," said the mother.

When father came home, his little boy urged his plea for a piece of "missionary ground;" and very cheerfully was it granted; and some good potatoes for "seed" were also added.

Harry was very diligent in digging, setting, watering, and weeding; and by the Summer a fine crop of potatoes rewarded his toil. Lottie had the pleasure of helping to gather up the potatoes, and send them off to the market.

In the missionary report for the next year the interesting item might be seen of "missionary potatoes," with a few shillings attached. May not other little boys and girls go and do likewise?

In some parishes of Yorkshire and Lincoln-

shire, where the people are deeply interested in the cause of missions, it is not unusual for parents to encourage their children to raise funds, not only by spade work, but by means of fruit-trees, cows, sheep, and poultry. The best cherry-tree in some orchards is the "missionary tree;" and the blossoms and fruitage of *that* tree are watched with special interest by both parents and children. Even in some of the poor parts of Ireland, contributions have been raised by means of "missionary hens."

19. INDIVIDUAL RESPONSIBILITY.

THE command of Christ makes it the duty of every Christian to labor for the conversion of the world.

Individual Christians, united in sympathy and effort, constitute the Church, divinely commissioned to publish the Gospel, beautiful in its order, mighty in its influence.

While the Word of God and conscience press upon man his duty, the human heart often seeks to evade it by saying, "This can not be my work; it is the duty of the Church to attend to this. It is a vast undertaking, to which individual effort is inadequate. Were the energies of Christendom engaged in it, it might be done; but how can one

man enter upon the duties of a whole community, and expect to accomplish any thing? I will wait till the Church awakes to her responsibility, and then I will take hold with her."

Now, in all such reasonings there is a latent fallacy. The words "society," "the Church," are so taken as to be deceptive. To those using them, to relieve themselves of responsibility, it might be said, It is easy to talk about the work society should do; but where can you find society to bring duty to bear directly home upon it? Has society a heart to feel, hands to work, money to contribute? How can the Church of herself do any thing? Apart from her individual members, she has no head to plan, hands to act, or lips to speak; she never did any thing; she never can do any thing.

When you speak of the duties of society, if you mean any thing more than your duties and mine as members of society; when you say that the Church should do this or that, if you mean any thing more than that you and I as members of the Church should take hold and do this very thing,—you are using words without meaning. Take away individual responsibility, and public responsibility is all a phantom. Leave out individuals from society and the Church, and you have no society, you have no Church. You are

casting off responsibility upon an ideal, soulless, voiceless abstraction, and others have as good a right to do so as you; and, if all do thus, when will any thing be done?

To the assertion that the exertions of individuals are unequal to any great undertaking, it may be replied, Look over the history of the world, and see how any thing has ever been accomplished for the glory of God and the good of man but by these. Has it not been that, as one man felt his heart stirred by enthusiasm in some great cause, he has commenced to talk about it to others, thus enlisting their sympathies and awakening their energies in its behalf, and thus his life has kindled life in others, his zeal has inspired the zeal of others, and, as he labored, a host constantly increasing in numbers gathered around him, and labored with him, and thus the work has been done?

There is no other energy but this among men that pushes on the chariot wheels of the world's progress, and hastens the triumph of the kingdom of the Lord. If instead of lamenting the supineness of the Church, and waiting listlessly for the time when she shall recognize her true mission, and gird herself to its performance, each member of the Church who had a message uttered it, and each hand that held a gift offered

it, and each heart that burned communicated its glowing thoughts; if each light that has been kept hid because it was so feeble was brought out, and placed on its candlestick, where it belongs; if individual action was roused, and individual energy was put forth, then would the Church stand forth beautiful in her girded robes, and with her burning lamps; then would the might of her Lord be with her, and the work of the Lord would prosper at her hands.

At the judgment day neither society nor the Church will be called to account, but every one of us for himself shall give account for the deeds done in the body; every one of us shall be acquitted or condemned as we have been individually faithful or recreant to our commission from our Lord.—*Foreign Missionary.*

20. THE TRUE TEST.

CHRISTIAN friends! we have no fires of martyrdom now to test our fidelity to Jesus Christ; but we are not left without a test. God is testing us all continually; testing the measure of our *faith*, of our *love*, of our *devotedness* to his Son, by the presence of *eight hundred millions of heathen in the world.* It is a tremendous test! so real, so practical!

It is no trifle, no myth, no theory, no doubtful contingency, but a great, awful *fact*, that we Protestant Christians, who rejoice in our rich Gospel blessings, and claim to be followers of him who gave up heavenly glory, earthly ease, and life itself, to save these heathen, are actually surrounded by eight hundred millions of brothers and sisters who must perish in their sins, unless they receive the Gospel. This Gospel they have never yet heard! This is a fact too many forget, but a fact none can deny; a fact of which we dare not pretend to be ignorant; a fact that ought to influence our whole Christian course from the moment of conversion; a fact that ought to shape our plans and prospects and purposes in life.

It tests our faith. *Do* we believe that "idolaters shall have their part in the lake which burneth with fire and brimstone—the second death?" Do we believe that "the Gospel is the power of God to salvation?" Where, then, are the works wrought in us by our faith in these truths? What *do* we to turn idolaters to the worship of the true and living God? What *do* we to carry them the Gospel which can save them?

It tests our love. "If ye love me, keep my commandments," said our Master: and his last command was, that we should preach the Gospel

to these heathen. Judged by our obedience to *it*, how much do we love him? And how much do we love these poor neighbors, stripped and robbed and cruelly handled by the devil, and left half-dead in our path? What oil and wine have we poured into their wounds? What efforts for their recovery have we made? We ought to love each one as ourselves. Has the aggregate of our love for the whole eight hundred millions of unsaved heathen ever led us to endure a single suffering, or to deny ourselves a single indulgence, for their sake?

It tests our devotedness. Hearts wholly given to Jesus would lead us to long that his wishes should be gratified, his desires fulfilled. What are those wishes and desires? Let his life, his death, reply, that all should return, repent, and live; that the lost should be found, and the dead quickened. If, knowing that eight hundred millions of our fellow-creatures are still lost in heathenism, we make no effort for their enlightenment, how do we show our devoted attachment to Jesus Christ our Lord? *We* devoted to him! What, even of *ours*, is devoted to him? Is even a tithe of our time, a tithe of our substance, devoted to him? Have we surrendered to him for this service even one child of our family, or one year of our lives? No! but we give an annual subscrip-

tion to some missionary society. Ah, friends, *gifts that cost us no personal self-denial are no proofs of devotedness!* Christ's devotedness to our interests involved him in suffering, loss, and shame, because of the state in which we were; though hereafter devotedness to us will involve to him only joy, "the joy set before him."

Devotedness to him now must similarly involve suffering, loss, and shame to us, because of the state of those for whom he died; hereafter it will involve only joy and honor, the bride's share of her royal Bridegroom's throne. But that time is not yet! Devotedness, consecration to Jesus, in a world tenanted by eight hundred millions of heathen, means *stern labor and toil*, means *constant self-denial and self-sacrifice*, means *unwearied well-doing even unto death.*

Judged by this test, how many faithful, loving, and devoted followers has Jesus Christ? Are *we* of their number?—*Baptist Missionary Magazine.*

21. THE TEMPLES OF JAPAN.

THE temples of Japan are massive structures; some of them four hundred and fifty feet long, and half as wide, and supported by one hundred and twenty *hiaki* pillars—a wood almost as hard as lignum vitæ, and capable of a high polish.

These pillars are thirty feet high, and two and a half in diameter.

In all of these temples is found at least one large image of Buddha, more than life size, and always seated upon the lotus-flower, which is king among all flowers, having a superb blossom six inches in diameter, of wondrous fragrance, and used as a religious emblem. The temples occupy large grounds, filled with beautiful groves and rustic gardens, surrounded by walls in which some of the stones are twenty feet square.

We visited Yeddo during a festival season, when an attempt was being made to revive the interest of the people in an idolatrous religion, and renew faith in the drooping cause of Buddha. For the people have lost heart and faith in idols, and are asking for the true God to reign over them. The streets were gay and festive, drums beating, and thousands of flags flying. Booths lined the roads, containing fancy articles and toys beautiful enough to make the children wild with delight; yes, and their elders, too. The temples were all open, and we visited many. One exceeded in splendor any thing of which we had ever heard, except "Solomon's Temple." The gates and walls, the tiles of the roof, even, were covered with gilding. First, an elaborate gateway of bronze, representing almost every kind of

beast, bird, and flower. Then a large inclosure, filled with bronze pedestals and carved animals. Beyond, a temple arch of choicest wood, skillfully carved, and decorated with precious stones. The walk for a long distance was covered with pure, white matting, bound with heavy silk. We were told that we could enter if we would remove our shoes; so we gladly complied with the custom, and entered in stocking feet. Within, the walls and ceiling were covered with gold-broidered tapestries, or beautiful pictures. Candles were burning before all the images, and the many worshipers coming and going and praying aloud, added to the impressive scene. Indeed, it seemed but fitting that we should walk unshod, so awe-inspiring was the grandeur of the place.

Here we saw garments that the gods had worn, many of them made of solid gold! And here we found the image of the great god *Diabuts*. It is fifty feet high, and the same across the shoulders. The circumference of the pedestal on which it rests is ninety-eight feet. Its face is eight and a half feet long, and nearly as wide; ears, seven feet long: nose, four feet; mouth, three feet; and each thumb the same. This hideous monster is hollow, and contains many small images.

This temple is said to contain thirty-three

thousand three hundred and thirty-three gods! Legend says that eight hundred years ago the *mikado*—who was the emperor and head of the Church—had a headache, and was told in a dream that if he would build a temple with that number of gods in it, his pain should be cured; and this is the result. There are, however, by actual count, only fifteen thousand in the building; enough, we should think, to appease the most vindictive of the gods. There are one thousand life-size images of Buddha, carved out of wood, and covered with gold leaf, all standing on the lotus-flower. On each of these heads is a circular diadem, on which stand twelve small images. Then on each of the numerous hands, which extend from each of the large images, are two small ones. On this plan the large number is obtained. Besides these, on a raised platform in the center, twenty-four gods represent the seasons, passions, graces, etc. This imposing temple used to be visited by crowds of people, seeking favor from the gods, but now they are almost forsaken. In Kobe—the stronghold of missionary labor—the American chapels are crowded with eager listeners. In Kioto—the stronghold of Buddhism, public Christian worship is forbidden, but the Japanese by twos and threes, fives and tens, find their way into the American school-

room, and the missionary's "own hired house" at morning and evening worship, and look as if listening for life. Is it not a sight to move the heart? Here, in this vast city of over a half a million inhabitants, where there are six thousand heathen temples, there is yet no house for the Lord of Hosts, and yet the hungry Japanese wait for the Bread of Life. While the sad minor tones of the vesper bells issue from a hundred temples, and again when matins are ringing during the last hours of night, the anxious groups assail our doors, to be taught in the harmony of the Gospels and Bible history.

HELEN H. S. THOMPSON.

22. "NO APPEAL FOR FOREIGN MISSIONS."

We heard, not long ago, the remark, made by a lady, that she had not heard, in the church she attended, an appeal for foreign missions since she was a child.

In that church many had grown up, who, like herself, had been children; and others had come into the same organization from without, and all needed instruction on this very subject; and yet he who was set over them to instruct them in duty, as well as in doctrine, had never touched

upon the wants of a dying world, or the binding force of the Savior's last command. No information imparted when a collection was taken up, no monthly concert held, no burning words as to obligation, and no earnest desire to bring the hearts of his hearers into sympathy with the great object for which Christ reigns.

If such neglect is not general, it is not so rare as some suppose, or there would not be so many meager contributions in churches for the evangelization of pagandom, or so many omissions of the collection for foreign missions.

We know a presbytery that had committees for some nine different benevolent objects, but not one for foreign missions. No wonder that few, very few, of that presbytery, did any thing for a dying world!

Before our Savior left the earth, he gave two commands to his people—one in which is embodied his love for them, and the other in which is to be embodied their love for him. Both were uttered under solemn circumstances, with a definite purpose, and for great and important results. One is no more sacred or binding than the other. If the one points to his death, the other tells of his resurrection and of a completed sacrifice. If the one points to his second coming, the other declares that he can not come until his Gospel

has been every-where proclaimed. If in the one is wrapped up his great atoning work, the other carries in it the fact of its application, yea, the destiny of the world. Now, for the proper observance of the one command, what preparation, what interest, and what cheering recognition of the fact? How duty and obligation are intwined! how emotion and affection are aroused! how Christ's love and work are portrayed! But for the other? At times, nothing said, and, what is worse, nothing done. No recognition of its claims, no setting forth of the mighty issues involved in it to Christ himself, and to a perishing world, no preparing the people by previous instruction for its faithful obedience, no exhibition of responsibility, and, to affect the heart and draw out its sympathies, no portrayal of a world's wretchedness and of men dying in their guilt.

Now, in the Church where the incident mentioned at the commencement of this article occurred, and in others like it, we have Christ's law in the one command, but no notice of it in the other; Christ's actions in the one behest, but none in the other; Christ's sufferings in the one, but no sufferings of our guilty race in the other; the remembrance of Christ in the one, but none in the other; the issues of his cross in the one

case, but no glories of his crown in the other; the travail of his soul in the one, but no effort to bring them to him by the other. Oh! is this right? Is this honoring to Jesus? Is it commending his truth to others? Is it showing the force of his authority, and the power which obligations should exert? If not, and no man can say it is, it is surely time to read personal obligation more fully, to hear Christ's voice more authoritatively, and to see his suffering ones with more pity, and with an immediate desire to bring them to his fold and to the arms of his love.—*Foreign Missionary.*

23. CHINESE CONTRASTS.

One strange thing which impresses every visitor in China is the fact that so many customs seem the reverse of our own. The polite Chinaman, in shaking hands, grasps not yours, but his own. With us black is the color for mourning, but he uses white. We read our books from left to right; his are read from right to left. In China you will find men in the kitchen, in the laundry, and in the millinery and dress-making shops, while women row the boats from place to place along the river. In our country the murderer takes vengeance by smiting down his enemy, but the enraged

Chinaman takes his sweetest revenge by killing himself; he does this because he knows that his foe will be more in fear from his disembodied spirit than of any harm from his bodily presence. At home kite-flying is the amusement of boys, but here men play with kites, while boys gravely observe their success. You may see women smoking cigars, and a military officer with a string of beads around his neck and a fan in his hand. We show our respect by taking off the hat; a Chinaman for the same reason keeps his on. In our schools a boy may not even whisper, but here all the boys in school are shouting their reading-lessons at the top of their voices.

Perhaps we ought to expect the Chinaman to differ from us in every thing, as their country is on the opposite side of the globe, and their whole life, of course, is upside down. We have seen some strange contrasts here between the religion of the Chinese and that blessed truth which our missionaries are trying to teach them.

F. F. ELLINWOOD.

24. THE MISSIONARY BOX.

I SUPPOSE every boy and girl has had a "bank." Perhaps it was only a little wooden box with a hole in the top, the size of a penny;

or may be it was a tin house with doors that never opened and windows that were always shut, and all the pennies were made to tumble down a little red chimney.

We have a little box in the mission rooms which represents a bright little negro boy kneeling on the ground with his hat placed in front of him. With his black hands folded before him, he seems to look at you and tell you that he is an African sent to beg for the mission. We call him "Cuffee." He is a polite little fellow, and every time you drop a penny in his hat he makes a bow, and if you put in any thing heavier than a penny, down bobs his little wooden head until it touches his hands. The secret of it is that his hat has a hole in the bottom of it, and every penny that falls through hits a spring that makes him bow. These money boxes are found among the boys and girls of nearly every nation in the world. They have them in India, and I have seen the school boys in China carrying little jars with a hole in the top for the *cash* to fall through. If at any time they wanted to use the money they had to break the jar. But these children saved their *cash* mostly for fire-crackers and other things to be used at New Year's time in worshiping idols and false gods.

If these poor heathen children would do so

much to please an idol of wood or stone, who never did them any good, how much more should we be willing to do for Jesus. Every boy and girl might have a missionary box, and every penny put into it would help to send the Gospel to these people in far away heathen lands.

25. RESULT OF SEVENTY-FIVE YEARS' TOIL.

But six missionary societies were organized before the year 1800. Hence, nearly all that has been done in the evangelization of the heathen has been accomplished in the last seventy-five years. Heroic men planted the Gospel seed in the dark places of the earth, and watered it with their tears. Long nights of watchfulness and prayer passed away before they saw the germ of life, but it did come. And though they went forth weeping, bearing the precious seed, now they begin to return rejoicing, bringing their sheaves with them. Now, Greenland's hardy sons rejoice in their redemption; India has awakened to a new life—her old fossil forms of superstition are giving way to the Gospel of peace; Africa's sable sons are beginning to rejoice in the light of the Sun of Righteousness; Ceylon's isle has thrown away her gods of wood and

stone, and has turned to the Son of God; hundreds of the gems of the Pacific now sparkle in the Messiah's crown, and so in China and Japan Gospel truth is taking hold of the public mind. Syria, Mesopotamia, Persia, and Palestine rejoice in many schools and Christian Churches. The Ottoman Empire rejoices in religious toleration; and South America, with here and there a Protestant Church, rejoices in political freedom and religious toleration. Thus, in the nineteenth century, nearly the whole globe has, in the providence of God, become an open field for Christian effort. Thousands are now rejoicing that the bonds of their heathenism have been broken off, that the shackles of their superstition have been knocked off by the hammer of truth, and their souls purified by that blood which speaketh better things than the blood of Abel?

DR. S. T. ANDERSON.

26. OUR WORK IN CHINA.

THERE are many things to discourage missionary labor in China. The people are a strangely stolid and impassive race, whose hearts are hard to touch. With the utmost indifference they can gaze on scenes of misery and wretchedness, which would affect others with feelings of pity and horror.

Add to this the inveteracy of their national prejudices, and the tenacity with which they cling to the religious tenets of their philosophers, and we have a most strange combination of forces arrayed against the influences of the Christian religion.

Nor are the prejudices of this people altogether unfounded. While Europe dates the rise and wonderful progress of its civilization from a period only a few centuries back, beyond which all was enshrouded in mental darkness, China can boast of no ordinary degree of intellectual vigor and scientific attainment, extending through more than nineteen hundred years. While the civilization of Greece and Rome has long since perished, and the philosophy of their world-renowned sages has been for centuries a dead letter, the Chinese have steadily retained all their acquirements, if not advancing at least not retarding; and the doctrines of their philosophers are as widely known and venerated among the people to-day as they ever were before. Nor have they any reason to be ashamed of their philosophy. From the teachings of Confucius and Mencius may be derived a system of ethics more perfect, perhaps, than any other given to man outside of the Bible. If Mohammedans cling to the Koran, with all its silly fables and precepts subversive of true morality, need we wonder that the Chinese adhere with

at least equal tenacity to the venerated doctrines of men who taught comparatively little that is contrary to what is revealed in the New Testament?

But, notwithstanding the citizens of the middle kingdom may refer with no small share of pride to the degree of mental illumination they have possessed for ages, yet the fact that they have enjoyed this privilege without making any perceptible advancement for a thousand years and more, indicates that they have never found the secret of progressive power. In the history of this country we have a striking proof that the most sublime philosophy, however deeply loved and venerated, is incapable in itself of elevating a people above a certain standard. Had not the civilization of Europe been aided by the stimulating influences of Christianity, it would never have attained a higher state of development than that of Greece and Rome. And it is the lack of the vitalizing energy of the religion of Jesus Christ that has caused the moral and intellectual state of the Chinese to be at a stand still for so long a period.

REV. A. STRITTMATER.

27. THE SYSTEM OF BUDDHA.

MUCH has been written and published on the religious system called Buddhism. In the follow-

ing, we have it all in a nutshell. We select from a late number of *The Friend of India:*

"Mr. Robson thus concisely analyzes the religious views taught by Sakya Moonie, whose influence on Oriental systems of thought has been so great that it is of the highest importance to realize what he desired his followers to believe and do.

"The teaching of Buddha may be divided into two parts—doctrinal and practical. The former consists of what is known as the 'Law of the Wheel,' or the four great verities which he discovered under the mimosa-tree. These are,

"1. Suffering exists wherever animated being exists.

"2. The cause of suffering is desire, that is, a craving for what is only a temporary illusion.

"3. Deliverance from suffering can be effected only by deliverance from desire, or by attaining Nirvana.

"4. Nirvana can be attained only by following the method of Buddha.

"The method included in the fourth verity consists of eight paths leading to Nirvana. Of these the first four applicable to all are: first, right vision or faith (*cf.* Matt. vi, 22); second, right judgment or thoughts; third, right language; fourth, right actions. This is a simple enough statement that Buddha's disciples must have the

right faith, and seek to be perfect in thought, word, and deed. The remaining four paths are applicable especially to the priesthood, and show the influence of his false conception of man's end, or Nirvana. They are: fifth, right means of livelihood, or the profession of a recluse; sixth, right application of the spirit to the study of the law; seventh, right memory, or freedom from error in recollecting the law; eighth, right meditation, which conducts the intelligence to a quietude nearly approaching Nirvana.

"The practical part of his system has the same double aspect both in its negative and positive injunctions. The negative part has five commandments binding on all: first, not to kill (extending even to animal life); second, not to steal; third, not to commit adultery; fourth, not to lie (this extends to the using of improper language); fifth, not to use strong drink; and five binding especially on priests: first, not to take repasts at improper times; second, not to look at dances and plays; third, not to have costly raiment, perfumes, etc.; fourth, not to have a large bed or quilt; fifth, not to receive gold or silver.

"The positive part of the moral law consists in enjoining six virtues on all—charity, purity, patience, courage, contemplation, science. Of these the first, charity, is the most important, and

includes caring not only for man, but also for all animate beings down to the smallest insect. Twelve observances are further enjoined on recluses: first, to use clothes made only of old rags picked up in the burying-grounds, or on the road; second, to have only three such coats, all sewn by the wearer's hands; third, to have a cloak of yellow wool to cover all, prepared in the same way; fourth to live only on food given in charity and without asking; fifth, to take only one meal daily; sixth, never to eat or drink after mid-day; seventh, to live in the forest or jungle; eighth, to have no roof but the foliage of the trees; ninth, to sit with the back supported by the trunk of the tree; tenth, to sleep sitting, and not lying; eleventh, never to change the position of the carpet or quilt when it has once been spread; twelfth, to go once a month to burying or burning grounds, to meditate on the vanity of earth. These are rules which Buddha is said to have followed himself, and which are enjoined on his disciples."

28. "NOTHING FOR MISSIONS."

THE pastor of a wealthy congregation, who takes his conference collections by the envelope system, recently said that some envelopes are

taken up with "nothing for Missions" written in the space for the missionary subscription, and this, too, by persons abundantly able to contribute. Such persons have money for business, for pleasure, for luxury, but deliberately turn away, and write it down that they are not willing even to lay to a finger to aid in lifting the dark cloud of ignorance, idolatry, and moral night, that rests like a pall on nine hundred millions of souls. Were it those in circumstances of biting want who write thus there would be but little ground for surprise. We have sometimes dropped a tear as we have seen the self-denial of such in securing something for mission work. Those who write, "nothing for missions," have not "done what they could."

It is sad to think of what is implied in that most expressive little phrase. For some it means a want of faith in missions, or the evangelization of the world. And yet this is the grand enterprise that the Christian Church and every Christian heart should keep distinctly and constantly in view. To lose faith in missions is to lose faith in the Bible and the glorious mission of Jesus in this world. Prophetic intimation, clear as a line of light, runs all through the Bible, from end to end, that this world, through Jesus, is to be conquered and brought back to God. "In him

shall the Gentiles trust." The command is, "into all nations"—and "he must reign until he hath put all enemies under his feet." To lose faith in missions is to lose faith in the Bible, in Christianity, in Jesus.

"Nothing for missions!" Does this mean want of confidence in the way missions are now carried on—want of confidence in their actual success? This would indicate *want of information*, for there is abundant evidence that from the days when the first foreign missionary society was formed at Antioch, which sent out Paul and Barnabus, to the present hour, missionary enterprise was never better organized or more abundantly successful. Let any one hunt up the "facts and figures," and he will stand convinced. A mere glance at one of the greatest mission fields must suffice in a paper like this. The increase of the Christian population of India for the last ten years was sixty-one per cent; that is, where there were a hundred Christians ten years ago, there are a hundred and sixty-one now. This is a more rapid triumph of the Gospel than can be shown in Christian lands with all the vast, costly, and multiplied appliances that are used to turn the people to God. At the present rate of increase for India, in about one hundred and twenty-five years from the present, there will be a

Christian population of one hundred and thirty-eight millions in India. We generally think of the early centuries, when Christianity triumphed in the Roman empire, as something unparalleled in succeeding ages, and yet we live in a time witnessing grander triumphs of the Gospel over the pagan world. Pagan Rome was not evangelized as rapidly as pagan India is being converted to Jesus. In the days of Constantine the Roman world numbered one hundred and twenty millions, but these were not all even nominal Christians. The above statement about India shows a much more rapid rate of evangelization. Critics have sometimes made calculations of what it costs in dollars and cents to evangelize one pagan. Comparisons may be challenged, and it will be found, when all expenses are counted up at home, that it costs much more to make one convert in Christian lands than in pagan countries. In point of economy, those who fail to give, because it does not seem to "pay," can not make a better investment of their money than to send it to India.

"Nothing for missions!" Does it mean simply that there is want of interest in the foreign work because away off? The *heartlessness* of this is very sad. Is the world so large that the followers of Jesus can not send their sympathies round it? Can they afford to sit in the midst of all the

light and hope and joy that come from the Gospel, and shut up the bowels of compassion from the millions who sit "in the regions and shadow of death?" What would be thought of travelers, who, perishing with hunger and thirst, should find in the wilderness and desert a bountiful repast spread by the cool, limpid fountain, and then, sitting down, should bathe their fevered temples, allay the torture of thirst, feast to the full on those bounties, and then refuse to inform perishing fellow-travelers of the means of life and escape they had found? Alas, the perishing millions "out in the desert, sick and helpless and ready to die!" How can any follower of the loving Jesus say, "nothing for missions," and pass by on the other side?

"Nothing for missions!" How great the responsibility here! The heathen world must be saved through the Christian world, and the responsibility of the Christian world is the responsibility of *individual* Christians. No man, by mere choice, can waive this responsibility or push it aside—with a dash of the pen it can not be transferred to others. The moral condition and consequent danger of the heathen world is terrible. Paul describes this condition and danger in the first and second chapter of the Epistle to the Romans. He draws the conclusion that the

heathen are responsible (chapter i, 20), and if responsible, in view of their awful moral condition (see last part of the chapter), how great their danger (chapter ii, 9, 12)! "Can we whose souls are lighted" leave them thus? *Dare* we do it? But, turning to a nobler motive, when that "great multitude which no man can number, of all nations and kindred and peoples and tongues, stand before the throne and before the Lamb, clothed with white robes and with palms in their hands," can any disciple of Jesus forego the joy of feeling, in that triumphant hour, that he did something to swell that multitude? Can any one afford to remember that he ever wrote, "nothing for missions?"

REV. T. J. SCOTT, D. D.

29. HEROISM OF THE MISSIONARY.

THE missionary enterprise brings scenes of moral grandeur to our own doors. Have you seen the missionary leave his own native land? Then you have thought of Paul at Miletus, when, amid the elders of Ephesus, he said: "I know that in every city bonds and afflictions abide in me. But none of these things move me, neither count I my life dear, so that I may finish my course with joy, and the ministry which I have

received of the Lord Jesus, to testify the Gospel of the grace of God." You have been reminded how the elders fell on the apostle's neck and kissed him and wept sore, sorrowing most of all for the words he spoke, that they should see his face no more. In the weeping group around the departing missionary perhaps there is a mother. It was a precious service which that one rendered who anointed the Savior's head with precious ointment, and which she rendered who washed his feet with her tears and wiped them with the hair of her head, and which the Marys rendered when they repaired to his sepulchre with spices; but there are Marys in our day who have offered that which is more precious than all—their sons. What mother of Maccabees; what mother of Greeks, sending her sons to battle, and charging them to bring their shields back, or be brought back upon them; what mother of Scipios or Gracchi, girding her son for bloody fields, surpasses the mother of Lyman, who, when told that her son had fallen in the mission field, that he was slain and devoured by cannibals, said: "I thank God that he ever gave me such a son, and I would that I had another that I might send to preach Jesus to the savages that drank his blood!"

BISHOP THOMSON.

30. "HE GOT NOTHING FROM ME."

I WAS passing from the door of the sanctuary, within whose walls I had listened to an impressive and affecting appeal in behalf of a noble Christian charity. A generous response had been given to the pleadings of the man of God, and many had contributed cheerfully and gratefully to the object claiming their benevolence.

As I mingled with the throng wending homeward, the sentence that heads this article grated, oh, how harshly! on my ear. I involuntarily turned to look at the speaker, and saw at a glance that it was not because he was too poor, that he uttered this mean boast. I knew him, and knew that he was far more able to contribute to a benevolent work than many who had done so that day.

He got nothing from me! He seemed to triumph that he had succeeded in hardening his breast against its own generous impulses. His better emotions had been awakened; they needed exercise in order to their own healthfulness. But he resolutely said, "No!" His will would not permit his heart to soften. He was disciplining himself in selfishness. And many there are who are thus educating and strengthening their own selfish propensities, and striving to render

themselves odious in their own esteem, and hateful to others.

He got nothing from me. It was an ungrateful boast. The God whose poor he was asked to pity, whose starving for the bread of life he was asked to feed, had been most bountiful in his benefactions to him. His health was robust, his business prosperous, and there was plenty in his home. How basely ungrateful to deny the calls of that providence by which he had been so uniformly favored!

He got nothing from me! Who got nothing? He could not mean the preacher, for he asked for nothing for himself. His poor neighbor, prostrate upon a bed of sickness, with a helpless, suffering family? he got nothing from the Church. The minister of Christ's Gospel, who, moved by love of God and of souls, said: "Give me only food and raiment, and I will go and proclaim the blessed Gospel to those who are perishing for lack of knowledge,"—to him had he scornfully said: "You get nothing from me. Not a farthing to buy you a loaf shall come from my purse. Let the heathen perish, and the heralds of good tidings to them starve, so far as they depend on my benevolence."

He got nothing from me! No, avaricious man! and, if the world of mankind were like you, all

the channels of benevolence would be dried up. There would be none left to pity the suffering, none to bear the blessings of civilization and Christianity over our world. What a selfish, griping, hard-hearted race would ours be, if they were only all molded after your model! There are too many like you; but there is hope for our race in the assurance that many are very unlike.

He got nothing from me! But you have lost more than you have kept by your parsimony. You have lost another opportunity for treasuring up a pleasant memory; for by and by the sweetest reminiscences that can be called back to the soul will be those associated with deeds of charity and kindness. Be sparing of your seed now, and you will have but a sparse harvest of happy memories to reap. And, if God rewards according to the deeds done, you have lost a reward for this refusal; and probably you will have very few to claim.

He got nothing from me! And you will get nothing from him when God calls you into judgment. If you have not a heart to sympathize with the miseries of your fellow-men here, there will be no pity for your wretchedness hereafter. If you are so destitute of love of God and man that you can unfeelingly boast of your own hard heartedness, then there will be no companionship

for you among the loving and the holy in heaven. You are not like them in tastes or spirit; and you would not associate with them in intimate fellowship if you could. That mean, selfish nature of yours must be changed by the grace of God, and rendered benevolent and merciful, or you will never lay up treasures in heaven.—*The Christian Witness.*

31. THE SMALL FEET OF CHINESE LADIES.

When we left our mission field in China, some months ago, we brought many articles illustrative of the life and customs of the Chinese people.

Among other things I had made a model of the bound foot of a Chinese lady, and I find it interests our friends more than any thing else we brought.

We have two classes of women at Fuh Chau, the large and small footed, or bound and unbound. The small or bound foot is the mark of a lady, and is greatly admired. I am frequently asked whether the bound foot is not limited to the higher classes. Any family, high or low, rich or poor, may have their daughter's feet bound if they choose. The question with them is simply, can we afford it? They argue the question somewhat thus: If we bind the girl's feet, she can't work

in the field, carry burdens, or help us much in any way. We must wait upon her, and she will be an expense to us as long as she is with us. But, on the other hand, it will be an honor to have a small footed child, and then, too, we may expect to get more money for her when she is married, as no one but a man of means can afford to have such a helpless wife. So the question is decided.

The binding process commences, so far as I can learn, not under four years of age, and often at five or six. It would seem as though much less pain would be caused to commence with the young babe. I suppose, however, that it would either kill a babe, or stop the growth of its limbs entirely.

When the foot is bound, the small toes are all folded under the foot, leaving only the great toe in its natural position. A strip of muslin, two or three inches wide and two or three feet long, is bound tightly about the foot and ankle, commencing at the big toe folded down, about the foot and heel, drawing the heel forward toward the toes, thus shortening the foot and forcing the ankle or instep up, giving it an ugly bulge. It requires about eleven years of such binding to bring the foot to the beautiful (?) size. Any of my readers will readily see that great pain and suffering must be occasioned by this process.

A tight shoe is sufficiently torturing to an American, but just think for a moment what must be the agony caused by this bending, breaking, and crushing of the foot, entirely changing its natural form, so that when it is brought to the shape they desire it, it looks more like a pig's foot than any thing else. The model that I have is dressed with an elegant little shoe two inches long. I have seen them an inch and a half long. As at Fuh Chau a woman may have the natural unbound foot without being disreputable—we have such a class to work—so the ladies can have the smallest kind of feet. North and south of Fuh Chau a woman must simulate bound feet, or lose her character as a reputable woman.

When the bindings become so painful that the child screams with agony, the mother relaxes them a little, and then tightens them again. I examined carefully the foot of a lady thirty years old. She could wear a shoe two inches long, and she did not need to bandage her feet tightly, as it had attained to the desired size. I asked her if it hurt her very much. "O yes," she replied, "for many years it hurt me dreadfully. The skin of the instep broke, and it bled, and was very sore, and I screamed with it a great deal; then my mother relaxed the bindings for a little time; but now it is *dead*, I have no feeling in it at all."

And dead enough it appeared to me. The flesh was shrunken away, and the skin was a blackish yellow. It was most offensive looking, and I thank the Lord that to me was given birth in a Christian land.

MRS. ETTIE E. BALDWIN.

32. THE SACRIFICES OF THE HEATHEN.

PROBABLY ninety-nine hundreths of the people live in houses far inferior to those which respectable persons at home give to their cattle and pigs; yet, out of this deep poverty, there are very few, indeed, who do not daily give something in the name of God. Suppose I should attempt to give you an idea of the rain-fall over this great land, by taking my stand at the mouths of the rivers as they fall into the ocean, and measuring the body of water that thus passes out. How utterly inadequate an idea would this give! There is the whole amount used by the myriads of men and animals for all the ordinary purposes of life, the amount that goes to support all kinds of vegetation, and what is absorbed by the earth and the sands of the deserts, and the immense amount evaporated by the heat of the sun and the hot winds, all unaccounted for. To measure all the drops that fall on the earth, you need a very

different class of instruments, and a different sort of arithmetic. So of the contributions of this people to the cause of God, as they consider it. Besides all the money spent in building temples, in pilgrimages, melas, and offerings to the Brahmins, and the idols in the temples, and all the expenses of journeyings, etc. (these being but the small streams running into the large, and so on to the ocean), you have the daily droppings that are used or absorbed where they fall and never reach even the small streams. Every day there are hosts of fakirs going about from village to village, and from house to house; and each one receives a little — perhaps only a curry, a red-pepper, a spoonful of rice or flour, or a fruit, or some vegetable, or whatever may be at hand, which can be used or turned into money. Then you will see some feeding monkeys, or fish, or ants, or the sacred bull, or some other animal. Again, I have noticed, particularly in camp, that the poorest of the servants, receiving from two dollars to three dollars a month, never eat a meal without saving a piece of their bread, if it be only a single mouthful, to give to an outcast, or to a dog, or a crow, as an offering to God. And I have observed the same among other travelers. You may often see a poor, half-starved person eating his piece of dry bread alone by the road-

side, and two or three dogs quietly sitting by, watching for their share, which they confidently expect—yes, and they get it too. Even though the poor man's own stomach may crave a great deal more, yet the last morsel is thrown to the more hungry dogs, in the name of God. Were but a tithe of the self-denial exercised by the poor of this land in support of their religion exercised by the Christian Church, the question would never be, how shall we meet our expenses? but, where shall we find suitables objects on which to empty an overflowing treasury?—*The Foreign Missionary.*

33. GOD'S WAY OF SAVING MEN.

Some professed Christians affect to believe that if God wanted the heathen Christianized, he would, in his own good time, bring about that event without our agency. So God perhaps could convert wicked men in Christendom without human co-operation; but it pleases him to save men by "the foolishness of preaching." God could feed men by sending them manna (bread already baked), and clothe them by sending garments already manufactured, but he does not. He requires us to labor for our support. So he has made it the duty and the privilege of

Christians to become co-workers with Christ. The Church is the depository of the divine Word, and the channel through which the blessings of the Gospel are sent abroad. If the Church fails to sow the seed, to deposit the leaven in the lump, that seed will never germinate, the lump will never be quickened. The attempt to throw upon the Divine Being the responsibility of a work especially committed to the Church originated in a spirit of fatalism, and is urged by those who are too sordid or too indolent to perform the parts assigned them by the Master.

REV. HOMER S. THRALL.

34. MOTIVE IN GIVING TO FOREIGN MISSIONS.

THERE is no sharper or truer test of love for Christ than the response we make to the mute, but eloquent appeals of such a cause as that of foreign missions. The field is far away from our daily life. We can not with much vividness realize the temporal and spiritual condition of the heathen. Their terrible necessities do not assault us as do the wants of our own streets and our own miserable poorer classes. We have entered into no formal, or even informal, engagement to give a definite sum for the world's evangelization. We may have some doubts about the wisdom, on

the whole, of the present modes of securing the great result. Of all our religious obligations this is the one that we can throw off with the least solicitude. It is not a question between us and a limited company of fellow-Christians who have assumed burdens that somebody must meet, or we shall witness with our own eyes painful and mortifying results; it is more nearly than any other religious service a matter directly between ourselves and the Lord Jesus. It is not our Church, but his cause.

DR. B. K. PEIRCE.

35. CHINA AND THE CHINESE.

When the Europeans were barbarians, and civilization was confined to Greece and Rome, China had been civilized hundreds of years. The Chinese are a literary people. It is impossible to conceive the number of their publications. One encyclopædia alone consists of fifty-five hundred volumes. The empire is one of the largest in the world. It is twice as large as the United States. It is the most homogeneous in the world. In India, for example, there are twenty languages spoken. In China there is but one. There is but one literature, one set of ideas, one civilization. The Chinese regard themselves as the

world. When they speak of the race of men they mean Chinese.

The Chinese want the Gospel. They are different from the Hindoos. The Hindoos believe too much. The Chinese are just the reverse. The Hindoos are polytheists. The original worship of the Chinese is a fetich; their Bible the writings of Confucius. They are taught not to believe what they can't see, what can't be apprehended by the five senses. But there is a religion—that of Buddhism—which is a religion without a god. The third religion, which is the real religion of the country, is that which teaches the worship of their ancestors. You can preach Christianity, you can preach against the various forms of belief in the country, but they will not let you preach against the worship of ancestors.

Their morals are deplorable. There is plenty of glib talking about what they style the duties of the five relations. But there is no root to the matter. They have no idea of truth. There are no such diplomats as in China. They are the greatest of liars. Their mandarins lie. Talk with one on business, and, if necessary to serve his purpose, he will invent a story every word of which is false. You may contradict him, but he will not take offense. He will give you credit, perhaps, for shrewdness, but it is no disgrace to

be thought a liar. It is the most corrupt government in the world. The practices of your rings are purity compared with the political morality of China. To receive bribes is customary with all, from the highest to the lowest official. Now, why are the Chinese different from us? It is owing to the lack of the idea of religion, of a God who rewards and punishes. It was once the same in the ancient Roman world. The same ideas are in China to-day that were in Rome. What Christianity has done for Rome that it can do for China.—*Dr. Schereschewsky's Address before the House of Bishops.*

36. THE CHURCH ONLY SYMPATHIZES WITH THE HEATHEN.

Who sympathizes with the heathen world to-day? Where is there any interest on this question except with God and his Church? Who are laying plans, forming schemes, devising measures, and giving money to meet these circumstances and relieve these wants? The governments of the earth are not directly doing it. England and the United States are the two most enlightened and most powerful Protestant nations in the world; and yet this question has never come up in the cabinets of either of these governments. I do not say that it ought to. It may not be the

legitimate function of government: at any rate, perhaps the minds of neither nation are prepared to sustain the government in doing this. Well, infidels do not do it. There never has been, and is not to-day, an infidel missionary society for sending the light of God's truth and the institutions of God's grace to the benighted, perishing heathen nations. Infidels do not send help; on the contrary, they seek to rob us of our God, of our Savior, and of our heaven. Philosophers do not do it. We have scientific associations—historical, geological, astronomical. These philosophers are interested in the study of the stars, and in the discovery of those which have not before been observed; but who of them ever talks to the world about the Star of Bethlehem? These philosophers are most deeply and proudly interested in the triumphs of science, and are engaged heartily and earnestly in forming electric currents of thought through the ocean, from continent to continent, and kingdom to kingdom; but which of them ever thought of sending a current of God's love to any one of those distant and barbarous climes? Commerce is not doing it. Commerce has aided in providing facilities of international communication—and they are advantageous to our Christian enterprise; but commerce does not seek to evangelize the nations; on

the contrary, many of its agencies are the most embarrassing circumstances we have to contend with in propagating the Gospel. I repeat it, the only sympathy which the heathen world has is in the heart of God and the heart of his Church, and the only influences which have been exerted for the recovery and salvation of the nations are God and his people—his people working with him in this work of evangelism, of sending his Word and his grace to the ends of the earth.

BISHOP JANES.

37. BATHING IN THE GANGES.

THE people of India assemble once a year on the banks of the sacred Ganges to bathe and worship. Especially do those come who, during the past year, have lost relatives or dear friends, and it is very common to see women walking on the banks of the river, weeping and singing in a wailing tone their lamentations for some one who has died during the year. Often the ashes of the departed ones are brought at this time and cast into the river. One evening the usual lights were placed on the little reed rafts and pushed out into the stream, to be of some use to those who were loved here, and who may now need light. When the Hindoo thinks of the present

condition of the dead, he almost naturally connects them with the sacred river. Is it strange, then, that men, women, and children all desire to come to this annual fair?

The people do not suppose that sin is prevented by this bathing, or that they are made any less sinful by any change wrought in them. They believe that the sins committed during the year are blotted out of their account, so that they will not receive punishment for them. They also believe that worldly benefits will be greatly increased through the favor of the goddess of the river.

In connection with the bathing, many offerings of sweetmeats, and sometimes of money, are made to the goddess, by being thrown into the river. Children are also offered to her as of old, but they are not now thrown into the river. The ceremony is performed, the child is given and received and placed in the river, but is always, nowadays, given back to the parents again by the *kind* goddess—thanks to the British Government.

As soon as the moon is declared by the *pundits* to be quite full all will join in one more bath—will cry heartily, *Gunga Jee Ki Jai!*—"All hail to the Ganges!"—will make their last offerings to the priests, and take the cars for home.

E. W. PARKER.

38. MISSIONS.

JESUS was the greatest missionary the world ever knew. I am sorry we are not more like him. When the world was lying in wickedness, and when we were alienated from God and entirely lost, the heart of this blessed missionary was moved with pity to deliver us from eternal ruin. The glory which he had with the Father was willingly laid aside, and the sufferings and hardships of life patiently endured, in order to purchase salvation for us. Those who are unwilling to deny themselves of temporal comforts in order to assist in the prosecution of the great work of saving souls, would do well to consider the sacrifice that Christ made to save them. God desires the evangelization of the world, but the Church must possess more of the spirit of the Master, and less of the spirit of the world, before it will be accomplished. So be sure we are making some progress in this matter, but not in proportion to our ability. Look at the magnitude of the work! six or eight hundred millions who are without Christ, and, consequently, without hope in the world. China is almost entirely destitute of the Bread of Life, and her starving children are stretching their hands imploringly to us for help. And there are the dark children of

Africa—millions of them—whose thoughts scarcely rise higher than a quart of rice soup, and whose habits are so exceedingly brutal and degrading as to shock the sensibilities of every one who possesses a spark of refinement, or has participated to the least degree in the benefits of civilization. These poor people are worshiping birds, beasts, fishes, trees, rivers, and, indeed, almost every thing except God. My friends, What do you intend to do for these poor people? It seems to me I hear some stingy fellow say, "Let them alone, they are joined to their idols!" Did Jesus act that way toward you? When the world was dead, spiritually, did Jesus say, "Let them alone?" No, he came to seek and to save that which was lost. These heathen want information in regard to God and his moral government; and you are bound to do all you can to give them the information necessary to salvation. If you are unwilling to go yourself, as a teacher, you should be willing to assist in sending some one else.

39. TRUE MISSION WORK.

I READ, one day, in thoughtful mood,
Of mission work abroad—
Of multitudes of precious ones,
Now worshiping the Lord,

Who once in heathen darkness bowed;
And to myself I said,
"How noble is the work of those
By whom these souls were led—
A noble and unselfish work,
To leave their friends behind,
And go, to tell in heathen lands,
Christ's love for human kind."

But then, thought I, alas, how few
Can thus go, far away,
And for these poor benighted ones
Turn darkness into day!
Is there no other work, O Christ,
Which I may do for thee,
And one day hear thy welcome words,
"Ye did it unto me?"
Then to my mind swift came the thought
That other hearts had done,
Perhaps, as great and noble work
In mission fields at home.
But then, thought I, this, too, requires
Means, talent, time, and tact,
Which we, poor, weak, and timid ones,
Alas! most sadly lack.
My heart grew heavy, and I said,
"To me no talent's given;
I'm quite a useless worm on earth,—
Shall I be thus in heaven?"

Then suddenly around me shone
A radiance, wondrous bright,
And by my side an angel stood,
All clothed with heavenly light;
With reverence meek I bowed my head;
I heard a sweet voice say,
"Dear heart, you seek to do God's will,
But do not know the way;
The words you spoke, a moment since,
Most surely were not true;
Perhaps the gifts that men call great
Have not been given you.
But God looks ever at the heart;
He weighs the motives, too,
And oft-times takes the weakest ones
His noblest work to do.
All work for Christ is mission work,
Whatever it may be;
Our Father's ways are not like man's,
There's work, dear one, for thee.
A word, a prayer, a tear, or smile,
Some stony heart may break,
For sometimes these are wondrous powers,
When used for Jesus' sake.
Perchance thy task may be at home,
To sweeten toil and care,
To cheer the hearts of wearied ones,
Their joys and sorrows share.

Control thy thoughts, thy words, thy deeds,
And let thy heart each hour
Be 'locked up with the key of prayer,'
Safe from the tempter's power;
For, hast thou never seen, my child,
A heart that's filled with grace
Bear often Christ's most precious love,
Reflected in the face?
Be ever ready when he calls;
Seek not great things to do;
But watch and pray, and let your God
Mark out the way for you."

I woke, and lo! 't was but a dream,
No angel guest was near;
But still the words that I had heard
Were ringing in my ear;
And unto me that vision seemed
A message from the Lord,
To teach me that each Christian act
Is mission work for God.

LULU M. SLY.

PART III.

DECLAMATIONS.

1. A PROPHECY.

WALK, brothers, with me this morning out amidst the future, and what do we witness as we give ourselves to look? This, even this: Christian sanctuaries and Christian ordinances are surrounding us in every land; Christian homes and Christian Churches are welcoming us in every language; Christian psalmody and song are inviting us in a thousand forms to sing the song of Moses and the Lamb. We inquire for the heathen temples, and we are told they are in ruins. We inquire for the heathen idols, and we are told that they have been flung to the moles and to the bats. We inquire for the heathen priesthoods, and we are told they are defunct. We inquire for the heathen customs, and we are told that they are gone wholly out of mind. We inquire for the heathen worshipers, and we are told that the race is extinct. We inquire for such residuum of heathenism as, peradventure, may be left; and we are taken to local museums or to international exhibitions, and told significantly to

look there. We look for the material residuum of it accordingly; and there, sure enough, it is in the collections of moth-eaten vestments, and dilapidated altars, and blood-stained implements, and statues and images artistically so beautiful but morally so diabolically vile. Then we look for the literary residuum of heathenism; and there it is for observation in those crumbling, fast-decaying volumes which the bookworm has complacently and patiently recovered, and which the student and the archæologist insatiably devour. Then we look for the traditionary residuum of heathenism; and there it is, somewhere about, in memories which are feebler to-day than yesterday, in echoes which will be fainter to-morrow than to-day. Finally we look for the moral residuum of heathenism; and, thank God, it is nowhere! The idols are utterly abolished. The earth is covered with the knowledge of the Lord. The kingdoms of this world are in very deed the kingdoms of our God and his Christ. Where sin has reigned unto death, grace is reigning through righteousness unto everlasting life.

REV. DR. BROCK.

2. DESIGN OF CHRISTIANITY.

THE design of Christianity is to new-create the hearts of men—regenerate them, and bring

their souls up to a higher life. Such a religion is not the offspring of natural principles; it is not indigenous in any land, or in the heart of any man. Rationalists and skeptics may talk much about the benefits and the sufficiency of natural religion; but they have yet to show any land or people where it was indigenous, or where it purified the heart, elevated the soul to a higher and holier life, and gave serene and triumphant death. If natural religion could accomplish this for man, then, indeed, no need that our Lord become incarnate, live a life of persecution and privation, die a most painful and ignominious death, lie in the cold grave in the embraces of death, and rise from the tomb. There is a light that lighteth every man that cometh into the world; but there is also a barbarism that eclipses this light. Nothing short of the power of the Gospel can effectually dispel it. Man needs a religion which will afford sure checks to vice, protection to virtue, restraint to the passions, will give affectionate hearts, an altar in every family, society with sweet companionship and safety, a virtuous life, a life without the semblance of death, aspirations never left to pine in ignorance, and hope that never sinks to despair, but is buoyant, and is as an anchor to the soul.

DR. S. T. ANDERSON.

3. PREACHING THE GOSPEL TO ALL THE WORLD.

Even the enemies of missions can not deny that they are a power in the world. Wherever the seaman, the merchant, or the curious traveler in his tours of exploration comes, either he finds the tracks of missionaries who have been there before him, or else the missionary soon follows in his footsteps. The messengers of the Gospel have found their way to almost all the known and accessible peoples of the earth; and every year they are taking possession of new territory. The good news has been proclaimed in hundreds of languages, and with every year the Bible is read in additional dialects. The day is not far away when "the Gospel of the kingdom shall be preached among all nations for a witness unto them." Indeed, it is thus preached already. We are already approaching this desired aim of the missionary enterprise; and we are in earnest to fulfill literally this one great command of Jesus Christ, "Go into all the world, and preach the Gospel to every creature."

This world-wide preaching of the Gospel is the distinguishing characteristic of the present missionary age. The Church of Christ has had its missions in every age; but even when they have been most flourishing, as in the times of the

apostles and in the Middle Ages, there was nothing that could be called a mission to all the world. To carry the witness of Jesus to "the ends of the earth," that all nations, in the proper sense of those terms, may hear the Gospel—of this mighty work it is the peculiar characteristic of our own age to have made a serious beginning.

DR. CHRISTLIEB.

4. OUR DUTY.

WERE we now, for the first time, called to enter upon this scene of labor, and to make the experiment upon paganism, undirected by experience, uncheered by success, and surrounded by the chilling prophecies of failure, it would still be our duty to set forth. The solemn obligation to repair past neglects, to redeem our character, and to show compassion to our perishing brethren, would all demand that we should make the attempt in the face of the world's scorn and the world's anger. To others was assigned that task. Revered men! they waked while the world, and even the Church, slept; they dropped the tear over scenes which all looked upon with indifference; they regarded, as the purchase of the Savior's sufferings, a race which others had chased out of the family of man, or on which had been fixed

the mark of Cain or the curse of Canaan. Perhaps they trembled while they made the experiment. Strong as was their faith, did it never falter, when not only the insulting white, but the degradation of the pitied race itself seemed to scoff the effort; and when, through every chamber of that vast sepulcher of souls, dead in sin, a forbidding voice seemed to issue, "Can these dry bones live?" Perhaps it did falter. The language of the anxious hearts of the first Christian laborers, pressing forward in a work as yet uncheered by a conversion, and often cheated by fallacious promises of success which only bloomed to wither, might, perhaps, often be "Lord, I believe; help thou mine unbelief!" The prayer was heard. Faith, small as a grain of mustard-seed, has the prerogative of removing mountains. They went out weeping, "bearing precious seed," and the very earliest laborers came again "rejoicing, bringing the sheaves with them." They opened the path to their successors, who have carried out the work to the extent in which it now presents itself; and thus it has descended to our cares, stamped and charactered with the most obvious proofs of a divine sanction and of the special co-operation of God.

RICHARD WATSON.

5. THE OBJECT OF THE MISSIONARY.

THE *work* of the missionary is to let into the pagan mind light above the brightness of the sun; not in its blinding floods, but in its growing intensity; not so much for their perception of guilt—of this they are agonizingly aware—but for their discovery of a remedy of which they have never heard. Conscious they are of the wrath with which the heavens frown over them; but how that wrath can be made to melt away into a divine smile they know not. The missionary utters the divine restorer's name, the gloom breaks away, and new ends of existence start into light. His simple assurance "that God can be just and the justifier of him that believeth in Jesus," gives a new element to repentance, justifying power to faith, and an *infinite* object of hope. Christian missions *multiply* and *intensify saving motives*. They give to the benighted the BIBLE, the SABBATH, the MINISTRY, and the CHURCH. Each of these is a powerfully modifying agency, and together they soon work out for a community a new social system. That gloom is soon vanquished which concealed the purity of God's justice, the sanction of his law, the depth of his mercy, and the sublime mystery of the incarnation.

DR. DEMPSTER.

6. GIVING.

"THE system of redemption, from first to last, is one grand system of giving. God loved the world, and *gave* his only begotten Son to save it from eternal ruin. The Son loved us, and *gave* himself to death for us. This giving does not rest at the point of bounty, but passes on to that of inconceivable sacrifice. Every man on whose spirit the true light of redemption breaks finds himself an heir to an inheritance of givings which began on the eve of time, and will keep pace with the course of eternity. To giving he owes his all; in giving he sees the substantial evidence he can offer that he is a grateful debtor; and the self-sacrifice of Him in whom he trusts says, far more pathetically than words can say, 'it is more blessed to give than to receive.' Christianity ordains that giving shall be both bountiful and cheerful. It does not satisfy the demands of our religion that we give; we must give much. 'He that soweth sparingly shall reap also sparingly.' This refers to the amount of gifts. But Christianity is not content here; that unsparing amount must be given with a cheerful heart, 'not grudgingly, or of necessity; for God loveth the cheerful giver.'"

WM. ARTHUR.

7. RESULTS ACHIEVED.

THE results achieved in the foreign fields are not such as to discourage more abundant labors. The attempt to give any just conception of the work actually accomplished by figures, representative of progress in different lines, is as unsatisfactory as it is unjust. How shall we estimate the moral changes in the character, thoughts, and aspirations of millions of men under the influence of the Gospel, as illustrated by the example of thousands of their own countrymen, rescued from the degradation of heathenism, and now compelling respect and admiration by the progress they are making in Christian civilization? How shall we measure the influence of the press, scattering its millions of pages of Christian literature far and wide, in city and town, on island and continent, in twenty different languages, in all parts of the globe? how estimate the results of education reaching hundreds of thousands of youth, wakening to new thought and hope, freeing the mind from its bondage to the superstitions of ages, and leading it to the just recognition of the spirit and power of that Gospel which everywhere quickens and develops the intellectual as well as the moral faculties of man?

DR. N. G. CLARK.

8. WHAT DO WE LACK?

WHAT do we lack as a Christian denomination? Not numbers, surely; no more do we lack culture, though this is an element which admits of indefinite increase; nor yet wealth, and the capacity to accumulate riches. We lack nothing essential to the largest success in any of these respects. What we lack is the spirit which forgets self, and opens the heart and the hand to the needs of others. All our work in every line is suffering for want of a small percentage of the means which are heaped up and locked up in our Churches. Were Paul writing to us I think he would say, "Therefore, as ye abound in every thing, in faith and utterance and knowledge and in all diligence, see that ye *abound in this grace* also."

REV. T. J. SMITH.

9. THAT IMMORTAL WIDOW.

WE read of a widow in whose gift Christ took a great interest, because it amounted to so much, not to the treasury, but to the woman. It had in it a heart, a sacrifice, a meaning, which he could not overlook; and he made the gift and giver immortal. Why she gave so much, we know not; but Jesus did. We know that the giving of her

whole living meant want in her home, a crumb instead of a loaf; but Jesus saw, I doubt not, that it meant love to God and his service, a sacrifice of the lower wants of life for the sake of the desires of the soul, a giving which was up to her full ability. Now, Christ did not insist that others should give as she did, except the young man who was commanded to sell all, and give to the poor: but wishes us to know that he loved that act on her part. It was so beautiful and precious, that he made a record of it which would never fade away. He caught up those two mites which were falling among the shekels, and put them away in his heart, because they had a meaning in them. Let us see to it that our giving has a meaning in it.

REV. A. B. WHITE.

10. THE REASON THE WORLD IS NOT CONVERTED.

How does it happen that, after the lapse of eighteen hundred years, there remains so much land to be possessed, and the prospect for the world's conversion appears yet so dim and distant? It happens simply and solely because the Church has been derelict in her duty. She failed to develop and improve her talent. Christ commanded his disciples to go into all the world, but before they had gone over a fourth part of their

parish, they became satisfied and settled down, leaving vast regions unvisited. Had this work been confided to a superhuman order of angelic beings, we can hardly conceive it possible that one of the heavenly messengers would have paused upon folded wing until the last of the human species had heard the glad tidings of salvation. A great company of them came trooping down to announce to the shepherds the birth of Christ; but they were not permitted to do more—only possibly to become ministers to the heirs of salvation. Men have been chosen to preach; men supposed to be thoroughly acquainted with human misery; men who have experienced redemption in the blood of the Lamb, and who have tasted of the good Word of God, and have felt something of the powers of the world to come; men who know the grace of our Lord Jesus Christ, and the riches of his abounding mercy to sinners. These men, with a commission to all the world, are waiting and wondering "if there be few that be saved."

REV. H. S. THRALL.

11. IMPORTANCE OF MONEY.

"MONEY answereth all things," either good or evil, according to its use. As the representative of property, it is stamped by the great Giver with

the character of a means rather than of an end; of a responsible agency, instead of a final good. The very highest ends to which it can be devoted are those of the Gospel. They embrace, both for ourselves and for the world, every thing valuable in time and eternity. For this the sublime mysteries of God manifest in the flesh were revealed, the stupendous events of the incarnation, sufferings, death, resurrection, and ascension of the glorious Son were enacted. For this all heaven is moved, while the Intercessor pleads, the Spirit is sent forth, the word is given, the Church established, and all things are ready, awaiting our co-operation with men and *means* in the delivery of the message. Money thus becomes an auxiliary of God himself, and is exalted to participate in the work of the only begotten Son. What a privilege is such use of the things that perish? How fearful the responsibility connected with its proper improvement!

REV. E. A. JOHNSON.

12. HOW MUCH A NEGRO BOY WANTED A BIBLE.

THE Rev. Dr. Philip, who labored successfully for many years as a missionary in South Africa, gives the following pleasing incident in reference

to a negro boy's anxiety to possess a copy of the Holy Scriptures: "On one occasion, after having given a Bible to a negro girl whose mother had been left a widow with three children, a boy about ten years of age, her brother, pleaded very hard for one for himself. Agreeably to a rule I had laid down, to give but one Bible gratis to a family, I refused to give him one without money. After retiring a little he returned, with a skilling (three pence). Informing him that I could not give him a Bible for that sum, he went away, and returned with another skilling. Finding that was not sufficient, he again tried to obtain more money, but in this he failed; making a fourth attempt he succeeded, and obtained another skilling. He could do no more. His resources were exhausted, and he knew if he did not now succeed he must be without a Bible. Under this impression you would have been affected to have seen this interesting boy in an imploring posture, with his arms extended, holding his skillings in his own hand, and the tears in his eyes, while he pleaded for a Bible. I could no longer resist his importunity. On inquiring how he procured the money, I was told that he got one skilling from his mother, and one from his brother, and that he pledged some playthings for the other. I gave him a Bible, and returned his skillings; and he could not have ap-

peared more happy than he showed himself on this occasion if a crown had been put upon his head."

13. WE MUST SEND THE GOSPEL.

If Christianity is a divine fact, and there was an historical divine Savior incarnate upon the earth, Christian disciples are not left to a personal choice in this matter. By all the love and faith they have in their Lord, and by all the obligation they owe to him, they are compelled to bear forth his Gospel to the utmost of their ability to every creature. It is too late in the world's history to speak of the mild sufferings and slight moral perils of the heathen as compared with the terrible barbarism to be found in the streets of our cities. Men who have lived in China and India use no such gentle phrases when they speak of the social and individual degradation that they are forced every-where to gaze upon. Without light and moral power from without they never can rise. With us no social or moral condition is immutable. Light is constantly pouring into the darkest places in our streets. Saintly women are daily carrying a pure Gospel, with all its temporal humanities and heavenly graces, into the abandoned quarters of our largest cities. There are but few souls be-

yond the sound of Christian bells and the personal approaches of Christian invitations. It is impossible for any great physical or moral want to remain long neglected in our communities. Incomparably more favorable, as to opportunities, is the condition of our lowest and most wretched populations, when compared with the pariahs of India and the lowest classes of Chinese. No movements that we have set in operation at home are resulting in more present or ultimate human benefit than Christian missions are now accomplishing in Eastern fields. Shall a pagan have a broader charity than a Christian? The former uttered the sublime sentiment, "nothing that is friendly to man is foreign to me;" and Christ said, "the field is the world."

DR. B. K. PEIRCE.

14. WORKING FOR JESUS.

A PREACHER in England was once talking about the heathen, and telling how much they needed Bibles to teach them of Jesus. In the congregation was a little boy who became intensely interested. He wished to help buy Bibles for the heathen. But he and his mother were very poor, and at first he was puzzled to know how to raise the money.

Finally he hit upon the plan. The people of England use rubbing or door stones for polishing their hearths and scouring their wooden floors. These stones are bits of marble or freestone begged from the stone-cutters or marble-workers.

This little boy had a favorite donkey, named Neddie. He thought it would be nice to have Neddie help in the benevolent work. So he harnessed him up and loaded him with stones, and went around calling:

"Do you want any door stones?"

Before long he raised fifteen dollars. And then he went to the minister, and said:

"Please, sir, send this money to the heathen."

"But, my dear little fellow, I must have a name to acknowledge it."

The lad hesitated, as if he did not understand.

"You must tell me your name," reported the minister, "that we may know the giver."

"Oh, well, then, sir, please put it down to Neddie and me; that will do, won't it, sir?"

15. CHRISTIANITY FOR THE WORLD.

THERE is this transcendent and distinguishing fact about Christianity, that you may take it to any part of the earth, and, properly planting it under any clime, amid any condition of human

society, however debased, however elevated, under the blessing of heaven it will live and thrive, and bring forth fruit to the glory of God and the salvation of man. But it is not so with any form of false religion, not even the very best—to say nothing of heathenism, just now. Bring Mohammedanism, for instance—which is the highest system of religious error, because it has centered in it the great doctrine of the unity of God, and has stolen other precious truths from the Jewish and Christian Scriptures—but take Mohammedanism to-day, and plant it amid the advancing Christian civilization of Great Britain or the United States, and immediately the poor exotic would begin to wither and droop and die under the brightness of the Sun of Righteousness and the pure air of the Christian firmament. But with respect to the Christianity of the New Testament, no Christian missionary society—no well-instructed Christian missionary—would ever fear for a moment to endeavor the fulfillment of the great commission, "Go ye, therefore, into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved: but he that believeth not shall be damned;" for "all power in heaven and earth is given unto me; and, lo, I am with you alway, even unto the end of the world."

J. WESLEY HORNE.

16. THE LORD PREPARING THE WAY.

Two propositions give great confidence in the certain and speedy success of the great missionary work in the world. First, that God has been evidently and remarkably preparing the world for its possession by the Church; and, secondly, he has been equally evidently preparing the Church with means and facilities for entering into this work and taking the world for Christ. God is evidently in this work; his hand is clearly visible in the opening up of the nations, and in preparing the way in the world for the coming of the Lord. His providences in this respect have been remarkable, and can easily be read by every man. He has been also enlarging, purifying, enriching, and strengthening his Church for this great work, in a manner that just as plainly indicates that God means his people to enter into these open places. It is God's work, then, and we are clearly in the line of his providential indications. Therefore, we can not fail. God never fails, never retreats. His plans never go backward. The very magnitude and rapidity and prosperity of our own work may make us stagger a little. It may be a time to try our faith and loyalty and zeal; it may call for labor, some burdens and sacrifices, but it must and will succeed.

The Church will never repudiate her own successes. She has been praying and laboring for the coming of the kingdom of God; she has been crying during the years, "thy kingdom come," and now that it is coming, though it may cost us more labor and more sacrifice, we will not say, "Lord, stay thy hand!" The Church will still keep praying, "Let thy kingdom come!" and, as it comes will joyfully meet the new demands made upon her.

BISHOP WILEY.

17. SIGNS OF THE TIMES.

I SUPPOSE we never did live in times of such extraordinary spiritual activity as the time in which it is our privilege to live to-day. Well, my point is, that we are to regard all this as a summons to faithful duty. Here and there and yonder we see the cloud rising, swelling, hanging, and bursting over this and that hill of Zion; Churches that have languished for years have been aroused into an activity of life that has astonished them, and have felt as if the death-frost was unchained which had been long benumbing them, and many have begun to run to and fro inflamed with zeal for God and love for souls; old formalities have been smitten like the rock of Horeb and the waters have leaped forward in the

wilderness; the sound of earth's only joyous wailing, the wailing of penitent hearts which loud hosannas follow, has been heard from many centers and from many souls; ministers whose disheartened labors have been on the rock for many years have brought their sheaves with a reaper's bursting gladness; the gracious rain has come down as pitifully and bountifully as if it were going to be an eternal April to the ground, making it all one emerald, and every thing seems as if a moral Summer to the world were coming. Every Christian must devoutly thank God for the signs of the times in that matter. Well, but what is the lesson which it teaches us? What is the *morale* of all this revival energy? Luther says somewhere, the grace of God is a flying shower." Is it to be so? I will tell you, if you want to know, what, in my judgment, the *morale* of all this is for us. In one word—"work," hard work, harder work, self-denying work—thank God, remunerative work. There is a passage that you have listened to, that you have, perhaps, quoted many times, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Who says that? Christ is the speaker there. It is the glorified Christ working con-

stantly for the earthly Zion; and, as it is in heaven so it is on earth. There must be no lingering on the summit of Tabor. The solemn ceremony of the Redeemer's installation as the world's high-priest must be shortened.

PUNSHON.

18. REFLEX INFLUENCE OF MISSIONS.

Missions have done a noble work toward making us a generous, benevolent, instead of a mean, money-loving people. Our Lenoxes, Robertses, Peabodies, Vassars, and Drews will multiply in the future, and cover the world with their monuments of love and good-will to man. The missionary spirit is in all this. Surely missions have uncovered the wretchedness of the nations, and have brought out the strongest motives to send them Christianity. Our missionary societies have simplified the methods of this work, and facilitated the ways of accomplishing it. Our missionaries have set the example of self-denial—have gone to the different habitations of wickedness, and asked us to sustain them there. Powerful motives have been set before the Churches to induce them to give as God has prospered them to promote this work. The effect has been only partial, and yet indifference diminishes, interest is

increasing, good results are felt not only in the foreign field, but here at home, in cultivating the habit of Christian giving, and thus regulating and sanctifying the property relation. And what good object here at home even does not feel the influence of the increased benevolence of the age?

I do not maintain that the change that has come over the Christian world in the matter of benevolence is due wholly to foreign missions. Other Christian enterprises have helped to produce it. I only affirm that foreign missions have been a leading cause of this change. They have given a new spring to moral enterprise, put a new element of power into practical godliness.

PRESIDENT HAMLIN.

19. WHAT MISSIONS PROPOSE TO DO.

CHRISTIAN missions propose nothing less than the conquest of the entire world. They propose not merely the reduction of all nations and of all governments to conformity with Christian laws, but they propose the subjugation of every individual heart. No other such enterprise ever engaged the thoughts of man. There have been conquerors from time to time, through the whole history

of the globe, from the days of Nimrod to the days of Napoleon; but no one, in his insanest imagination, ever expected to extend the scepter of his dominion over all the inhabitants of the globe, and much less over every thought of the understanding, and every purpose of the heart. Yet such is the enterprise of Christian missions. To such an enterprise great difficulties necessarily oppose themselves, and it is well that those difficulties should be looked directly in the face. In the first place, consider the character of true religion, compared with the religions which it is proposed to displace. The Christian religion makes no compromise with any wrong or with any sin. All other religions do. The Christian religion demands the renunciation, the self-sacrifice, the subjugation of some of the dearest emotions and most cherished passions of the human breast. All other religions more or less gratify these inclinations. The Christian religion denies all merit to man, and ascribes all merit to the Savior. All other religions ascribe merit to man alone, and if they look to the future, and for divine blessings, they look for them through his own works. Hence, we see at once that the Christian religion undertakes the work of converting an unwilling world, and of overcoming the wills of men.

CHIEF-JUSTICE CHASE.

20. THE PRESENCE OF JESUS INSURES VICTORY.

Oh, that we could breathe into you the missionary spirit! Great is the undertaking, but great is the promise. An ancient king, on the eve of a battle in which the enemy were ten times as numerous as his own troops, went forth, in the darkness, among his tents to observe the spirit of his men. He found a group murmuring against him, comparing their own numbers with the opposing host, and declaring it to be madness to meet the foe. Throwing aside his robe and displaying the insignia of royalty, he said, "But how many have you counted me for?" Would you go forth against a world? Sit down and estimate how many He may be counted for, who has said he will be with you alway.

BISHOP THOMSON.

21. DISINTERESTED BENEVOLENCE.

God has been pleased to suspend the conversion of the world on the giving of the Church, that he might grow in his people a divine and magnanimous charity, that, more than any other grace, assimilates them to Christ. "Do good, and lend, hoping for nothing again." Here it is, in its purest form—a charity unalloyed by self-interest, a benevolence that embraces the world.

We need the missionary cause, with its demands recognized and met pretty fairly up to the extent of our ability, to give the breadth and beauty and nobility of Christian charity. Will not giving to our needy neighbors about us confer this grace? Somewhat; but oh, it is but as a pint-cup to the ocean. The missionary cause is the grandeur of generosity. No man can take it into his heart but he feels his soul expand with the emotions of the Son of God.

DR. A. M'KEOWN.

22. HOW ALL MAY HELP.

If we can not go ourselves—and let each one settle this first question for herself, with an honest conscience, offering only such excuses as she would be willing to repeat at Christ's bar of judgment—we can at least help send others—first, by giving our money, and then by our prayers. And what untold good would thus be accomplished could not be calculated until the books were opened above. And for all this ye would receive a hundred fold; for good done unto others always comes home in spiritual blessing. How the fashions of this world pass away, prejudices vanish, passions cool, and ambitions die out before the approaching chill of death! As we look back to our childhood, few and quickly fled the years

seem to us; but the time that is left is far shorter, and hurrying with seeming greater rapidity. The end will come quickly, and how quietly our pale feet will lie when crossed in rest, if they now walk in God's ways! And if these hands have been full of sweet charities, and busy with our Lord's work, they will lightly press the breast whereon our friends will place them. The coin-weights will close eyes whose last look was upon Christ, if now we turn them full of pity upon those who never heard of Christ. And if our lips are unceasing in prayers and pleadings for those too ignorant and sin-stricken to plead for themselves, they will speak eloquently after we can no longer close them in speech. And what an abundant entrance will be administered unto us if we go up to the gates of heaven encircled by the souls of heathen women to whom we had sent the knowledge of a crucified Savior!

MRS. DONELSON.

23. VICTORY CERTAIN.

We need not be at all uneasy. Every form of error is falsehood; every teaching, except that which lies at the foundation of morals, is a lie. Ours is the truth; and when the first disciples went forth into the world with nothing but the truth inclosed in this holy volume, they went

forth to conquer, and the Churches of our time, if they will exercise similar faith, may go forth to conquer. All that is to be done is, for each one to ask himself, "What part am I to take in this work?" to look at it as a matter of personal duty and as a matter of personal faith, answering to himself as he will answer finally to God; and then the great revival, which now seems to be taking place through Christendom, will break out into a new crusade; not a crusade with banners and military leaders; not a crusade aiming at material conquests over men; but a crusade which proposes to itself nothing less than that great contest to which I adverted at first—the conconquest of the world, and the bringing of every thought into captivity to Christ. Let us, my friends, do our duty, and we need not fear but that Christ will soon take to himself the heathen for his inheritance, and the uttermost parts of the earth for his possessions.

CHIEF-JUSTICE CHASE.

24. GIVE THE BEST TO GOD.

One looks at a large meeting, and one sees a number of people who all say that missions are good, and that they are glad that men and women should be found to employ themselves in them. But if a son or a daughter, a sister or brother

offers to go, every machinery of entreaty, of threat, of endearment is at once put in action to stop them. Does a person of any capacity volunteer, every one says, "You must not go; you are useful at home; you are needed here." And then, with strange inconsistency, people turn round and say, What a very inferior lot of men missionaries are! We are an inferior lot, but we have put your stay-at-homes to shame; and, poor as the instruments have been, their work has been great and glorious. But what are you doing when you keep back your friends and relatives? You keep them back from God. You keep them back from a life of usefulness. You keep them back from a glorious death. You keep them back from a high place in heaven. You rob your own family of a special honor. You do what in you lies to maintain the devil's kingdom untouched, and to stop the progress of the Word of God. I have stood by the death-beds of those who have given their lives to this great cause, and I have been obliged to ask myself whether it were worth the sacrifice, and I know that it is. Compare this life and death with that. When I first left England some of my friends bemoaned our parting as final, and so it was, not because I had died in Africa, but because they died at home. One spends his whole life in trying to de-

fer the inevitable end, but it comes. Another lives for eternity, and his life is as God wills. We know that brave men are not in more real danger than cowards are, and so it is in life.

BISHOP STEEN.

25. MISSION OF THE CHURCH.

THE Church has a mighty mission to the world, a glorious destiny to accomplish. She has to be as the day-spring from on high, to visit them that sit in darkness and the shadow of death, to guide their feet into the way of peace; she has to banish the grim forms of the idols of pagan superstition, to unveil the God of truth before the nations; she has to abolish the rites of cruelty and death, and turn the hope of man to the sacrifice whose great character is love; she has to erect pure altars, and to call man to them to worship the living God which made heaven and earth. Her task is to unchain the human intellect, to soften and subdue the savage, to fill the earth with arts and useful science, to comfort them that mourn, to banish vice, to teach men to live and to die, and, by leading them to the fountain opened for sin and uncleanness, to render them to God and heaven cleansed from every stain.

RICHARD WATSON.

26. MISSIONS AND COMMERCE.

We are sometimes told that we are sending large sums of money out of the country, and are impoverishing it. But look at the facts. In a commercial point of view, missions pay. A few years ago, the Sandwich Islands were a heathen country, with no commercial intercourse with other nations. They are now Christianized. They have more wants now, and these wants furnish a market for our productions. They also produce more to supply our wants. Last year our commerce with the Sandwich Islands amounted to $5,000,000. The profit on their commerce was $700,000. The total cost of the missions which produced this commerce was not more than $1,200,000. So you see, two years' commerce pays all the cost of Christianizing the islands, and leaves a profit of $200,000; and all the profits of commerce thereafter are clear gain. A similar profit has accrued to England from her efforts to Christianize Africa. The Modoc war cost $1,000,000; but one-tenth of that sum, spent ten years ago in an effort to Christianize the Modocs, would have prevented, in all human probability, the war. All these are only temporal aspects of the case. Of course, the spiritual results are the results aimed at in the bestowment and

outlay of missionary money, and these stupendous results minify all other results.

DR. REID.

27. THE OLD GOSPEL COMPLETE.

THE Gospel is an everlasting Gospel. The kingdom set up by the God of heaven was never to be superseded. The Jewish theocracy was to be "shaken," "removed." Christianity is to stand forever. As this divine institution makes its way throughout the world idolatry gives way. Those false religions, venerable with age, and that have held millions of souls in abject submission, will dissolve into thin air, and disappear as clouds before the rising sun. Christianity possesses all the requisites of stability. It embodies all essential truth. The agencies which Christ himself called into being are adequate to accomplish its work. No new religious principles will ever be evolved; none of the precepts of Christ will ever be dispensed with—none of his injunctions annulled. No new sacraments will be instituted, nor will the old be essentially modified. No new agency will be evoked. In the first age and in every other age it hath pleased God by the "foolishness of preaching to save them that believe." But how can the world believe without a preacher? and

how can they preach unless they be sent? Then what wait ye for? Do we expect another promise—a new and different baptism? The Church already possesses all the appliances necessary for the world's conversion. That world, in forgetfulness of God, lies stretched out before us. We be abundantly able, "let us go up at once and possess it." Our authority is ample, our means adequate. The world is to become obedient to the faith, and that through the agencies Christ projected at the introduction of his system. While the world stands men professing to be called by the Holy Ghost will continue to preach the unsearchable riches of Christ—baptism will be administered in the triune name, and the elements representing the body and blood of Christ distributed to the faithful. It is not improbable that the last assemblage of men upon the earth will be a Christian congregation engaged in worship and administering Christian ordinances.

REV. HOMER S. THRALL.

28. YOU MUST GO—OR SEND.

WHOM Christ calls not to go, he *calls to send.* And the one class is as much bound as the other. If we are not called to go, it is plain enough

that we are called to minister to those who do go. "Who goeth," says St. Paul, "a warfare any time at his own charges?"

An eminent writer says: "As all the disciples of Christ are required to take a part in the propagation of his Gospel throughout the world—those who remain at home are bound to sustain and minister to those who go abroad, just as much as citizens in civil life are bound to support their fellow-countrymen who go forth as soldiers to fight their country's battles. Therefore, let every servant of Christ cheerfully and heartily perform that part of the work which may be assigned to him in the providence and grace of God, that they who sow and they who reap may rejoice together." Nothing is plainer: Christ commands the Church to evangelize the world. *We must go—or send.*

DR. A. G. HAYGOOD.

29. THE WORK DONE.

WHAT a blessed revival of the missionary spirit we have observed! The Protestant Church has now nearly ten thousand ordained agents in the mission field, and more than twice that number of native pastors and teachers. The Bible has been translated into between one and

two hundred languages; and large editions of more than one hundred and fifty of these versions have been printed at the expense of the British and Foreign Bible Society. It is impossible to calculate with accuracy the sum of the free-will offerings in which missionary zeal finds expression; but it is not under a million and a half per annum.

Nor has this labor and this outlay been in vain in the Lord. What moral triumphs we have considered! what *proofs* that the Gospel *is* "the power of God to salvation to *every one* that believeth!" Has it not transformed the savage South Sea Islander, the degraded negro, the licentious Hindoo, the apathetic Buddhist, the proud Parsee, the fanatical Mohammedan, one and all, into meek, loving, holy disciples of the Son of God?

Has it not gathered tens of thousands of scholars to sit at the feet of Jesus in mission schools? And has it not called out of heathenism a vast host who have already departed to be with Christ? Two hundred and fifty thousand now living in Africa, and the same number in Madagascar, three hundred thousand in India, and the same number in the isles of the Pacific, and hundreds of thousands in America and the West Indies, *in all between one and two millions*, are professing

Christians, and a goodly number of them real children of God, heirs of God, and joint heirs with Christ. What are the lives that have been laid down, and the gold that has been given, compared with this blessed and glorious result? What the toil to the triumph? What the battle to this victory? God hath wrought! To him be the glory! Let us give thanks and sing unto the Lord! His Word is accomplishing its purpose; his name is by a larger number each year hallowed, and his will done on earth. The past fills us with hope for the future. Most of the rough, difficult pioneering work is done. The ice is breaking up. The mission ship is emerging into clearer seas. Steady breezes urge her swiftly towards the haven; and, though there be a vast waste of waters yet to traverse, she has proved herself seaworthy, and we need have no fears for the voyage.

MACEDONIAN.

30. ON WHAT MISSION?

On what mission has Christ sent us? On just the same mission as that on which he came himself. It is a mission to the sick in body or in mind; a mission to the blind and lame and dying, whether physically or spiritually; a mission to all who are in pain or sorrow, or oppressed,

by Satan; a mission *to be* like Christ, *to do* what Christ did, to do it by the power of the same Spirit which anointed him, and now anoints us: a mission to tell of forgiveness of sins, to declare that heaven's door stands widely open for all who will enter in; that an invitation to God's eternal kingdom is freely offered to all applicants, whatever their lives may have been before; that the net is cast into the sea to gather of every kind; that the feast is spread for all, and all are bidden, bad and good.

Christ's mission is his mission still, only he now works through his members on earth; and we brethren are at one with him. No sooner does a man become a member than he receives this mission. Christ gives him this mission, and supports him in it, and gives him power and guidance to carry out his plans, and to work for him as much as our hands and feet on earth work for and obey our head.

REV. ROBERT CLARK, M. A.

31. THE WORTH OF MISSIONS.

THE work of missions is worth to the Church not only all that it has cost, but infinitely more. And, in saying this, I do not forget what it has

cost. I remember the sainted ones, of whom the world was not worthy, whose lives have been consumed in this sacred cause. I remember their sacrifices, the burdens and toils to which they have submitted, constrained by their love of Christ and their zeal for his kingdom. But when I think of the energy and patience and faith, the self-forgetfulness and self-devotion which the Church has shown in her missionary work, precious as is the offering, I can not but feel that the Church is inexpressibly richer for the grace which has permitted her to render it. How her faith has been strengthened in the process! How her love for Christ, and for souls whom Christ has loved, has thereby deepened, and grown more absorbing! How Christian hearts have thus been knit together, revealing, as in no other way, the oneness of the members of Christ's body with each other, and with their ever-living Head! What new views of the glory of Christ, and the all-sufficiency of his atonement, and the power of his renewing grace, have thus been beheld by the Church, and disclosed to the world! What an irrefutable answer to all infidelity, what a triumphant affirmation of her divine origin and claims, does the Church possess in these annals of the patience and the faith of her saints! "He that goeth forth and weepeth, bearing precious

seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Church is richer, incalculably richer, by all her sacrifices. The true economy of Christian labor is its widest possible diffusion.

PROFESSOR SEELYE.

32. CAVILERS.

SOME thoughtless souls say, "The world is worse rather than better for Christianity." If any man really believe this, let him pack up at once, and go out of Christendom into heathendom. Let him exchange his mansion for his hut; his broadcloth for a skin; his feast of beef and oysters for the roast of a cannibal; his clean, cultivated Christian wife for the filthy squaw of a savage; and all the light, intellectual, moral, and scientific, that beams around him, for the darkness of Fiji.

BISHOP THOMSON.

33. TRANSFORMING POWER OF THE GOSPEL.

LOOK at that island of cannibals. How will you civilize them? One says: "Send a farmer, with plows and harrows and axes;" another, "Send a schoolmaster with maps and blackboards and blow pipes, to teach them letters;" another,

"Send them a philosopher, to teach them the *me* and *not me*, and limitation." Alas! they dare not land, lest they be clubbed and eaten. Send a park of artillery there to defend them. The people would hardly hold still long enough to understand what they meant. Well, the preacher lands with nothing but the language and the Gospel. He is not clubbed and eaten. He preaches; he builds; he plants his Church, around which the gardens bloom; and, when he dies, he is not roasted and eaten, but laid in a grave, which is planted with roses, and watered each Sabbath day with the tears of savages converted to God by this ministry of Jesus.

BISHOP THOMSON.

34. APATHY OF THE CHURCH.

THE greatest cause of apprehension to the missionary enterprise is not opposition, but indifference. This is the chief source of peril and failure. If Laodicea be the type of the Churches, no wonder the world sneers and perishes. If our religion be clad in silken sheen—a patronized and fashionable thing, a sort of armorial bearing for which men pay small duty either to God or man—is it any wonder that men are heedless, or fall into the drowsy monotony in which the mes-

sengers dream away their lives? The poison trees in the field are but little harmful. They are uprooted as soon as they are found out. The barren trees which cumber the ground and mock the delusive hopes of the husbandman are the curse of the vineyard and the field. But, if we are idlers, we shall be the only idlers in the universe. Every thing around us rebukes our lukewarm and traditional piety. Nature is in earnest. Suns are tireless in their shining, and rivers in their flow. The spring trips up the Winter. The seed-time hastens to the harvest. All nature's forces are activities, and falter not, any one of them, in the fulfillment of the purpose of their being. Error is earnest. Pagans are self-devoting. Mohammedanism has resolute and valiant sons. Popery compasses sea and land to make her proselytes. Infidels walk warily and constantly, scattering the seeds of unbelief. Society is in earnest. The sons of enterprise do not slumber. Warriors hail the clarion and rush eagerly to the war. Students consume the oil of the lamp and the oil of life together. Mammon's votaries are not the laggards in the streets. All these forces are lashed into unwonted activity: while we (God forgive us), with the noblest work to do, and with the most royal facilities to do it; with the obligation of duty and gratitude and brotherhood and God's

command; with the vows of discipleship upon us; with death at our doors and in our homes, and the sad wail of perishing multitudes sounding in our ears, "No one hath cared for my soul"—are heedless, indifferent, exclusive, and, worst of all, as satisfied with our grudged pittance and scanty effort and heartless prayer, as if no heathen were in peril, and as if no Christ had died. And is it really so? Has the mightiest motive lost its power at last? Is mammon more potent than Messiah? Is the crucifix the source of a holier inspiration than the cross? Can war stir men's sympathies, and science stimulate their daring, and trade intensify their energies, and ambition fire their blood, and is Christianity a worn-out spell—a memory of forgotten power, an extinct volcano, with no fire in its mighty heart? It is for you to answer these inquiries. God help you to do it right.

REV. W. MORLEY PUNSHON.

35. NATURE OF OUR OBLIGATION.

Our obligation to do our part in the evangelization of the heathen does not originate in our denominational Church memberships. It is not simply that as Methodists, or Baptists, or Presbyterians we are brought under obligation by our

conferences, conventions, or assemblies. If we go or decline to go, if we pay or refuse to pay, if we pray or neglect to pray for the conversion of the heathen, in any case it can not be simply a question between us and our highest Church authorities. It is a question between us and our Lord and King, our Savior Jesus Christ. To do our part is to obey Christ; to refuse is to disobey Christ; for the obligation grows out of our relation to Christ and to our fellow-men. And this obligation is measured by the blessing we have received from him. What he said to the twelve he says to us, "Freely ye have received, freely give." His gracious gift is not bestowed on us to keep, but to use. Stupendous is the folly, as deserved as terrible the punishment, of the unfaithful—because unbelieving—servant who "hid his Lord's money in the earth." A bad use of money, that! but no worse than the Gospel only enjoyed. The divine word is, "Occupy till I come."

DR. A. G. HAYGOOD.

36. "THE FIELD IS THE WORLD."

When the Lord of the vineyard affirmed that the "field is the world," he made it commensurate with all the generations of our race; and

when he appointed all these to be hearers of his Word, the appointment involved the means of its universal dissemination. These means were purified and commissioned men, such as with whom it would be congruous for Jesus to abide to the end of the world; their implements are the utterances of Jehovah's mouth; the seed they deposit in the moral soil should, in the promised harvest, multiply a hundred fold. Though the sowers of this seed are mortals, the reapers of the harvest shall be angels. Its growth has the long Summer of ages, its maturity shall be the world's great Autumn. The first shealf of this human harvest was taken off Joseph's tomb, the last shall be found in the ultimate generation of man, and "shall be caught up in the clouds to meet the Lord in the air." Then shall the whole harvest of the globe be brought to the eternal garner with more than earthly shouts; but the sowers and reapers employed by the *husbandman* will meet his approval and gain the reward of their agency.

This great harvest, which was sown on various soil, which germinated and grew under raging storms, shall gain its full maturity beneath a broad and cloudless orb glowing in a *new heaven.*

DR. DEMPSTER.

37. AFRICA.

I MAKE an appeal for the negro race, the most unfortunate of the family of man. Abundantly has it multiplied; but only to furnish victims to the fraud and avarice of other nations. From age to age its existence may be traced upon its own sunburnt continent; but ages, which have produced revolutions in favor of other countries, have left Africa still the common plunder of every invader who has hardihood enough to obdurate his heart against humanity, to drag his lengthened lines of unchained captives through the desert, or to suffocate them in the holds of vessels destined to carry them away into hopeless, foreign, and interminable captivity. It has been calculated that Africa has been annually robbed of one hundred and fifty thousand of her children. Multiply this by the number of ages through which the injury has been protracted, and the amount appalls and rends the heart. What an accumulation of misery and wrong! Which of the sands of her deserts has not been steeped in tears, wrung out by the pang of separation from kindred and country? What wind has passed over her plains without catching up the sighs of bleeding or broken hearts? And in what part of the world have not her children

been wasted by labors, and degraded by oppressions? To oppression has been added insult. They have been denied to be men, or deemed incorrigible, because physically embruted and immoral. The former I shall not stay to answer. Your missionaries have determined that; they have dived into that mine from which we were often told no valuable ore or precious stone could be extracted; and they have brought up the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hues of Christian graces.

RICHARD WATSON.

38. THIS IS THE DAY OF MISSIONS.

FOREIGN missions — the discipling of the nations to Christ—constitute the one paramount work of the Church. "The field is the world"—not Palestine nor Asia Minor nor the Roman Empire nor the local home of the workers at all. The field of the local Church's work is not the parish, the town, the city, the State, or the country in which it is placed; but every local Church has a work in the world-field.

This is the day of missions. The very word is associated with religion. The advantages of the time demand corresponding results in the work. Science, art, learning, civilization itself,

are all laid under tribute to Christianity. Said the late foreign secretary to us, when a little company of devoted missionaries were floating away from the wharf on the deck of a stanch East Indiaman — heads bare, handkerchiefs waving, hearts in our throats, and tears in our eyes—clapping us on the shoulder as if a new revelation had burst upon him, "Brother, that is what ships are *for!*" Ah, yes! not to carry merchandise nor serve the purposes of trade; not to link nation with nation in the interest of material wealth; *ships are to carry the Gospel to the nations.* That is God's way of looking at them. So with all the advantages of our time—the improved facilities for doing the work of life. However men may regard them in the interests of the outer life, God regards them all in the interests of the heavenly kingdom, and would have the Church use them all for the furtherance of the Gospel in the earth. What the people of God need to be anxious about now is, to work fully up abreast with the times.—*Baptist Missionary Magazine.*

39. UNITY OF OUR RACE.

This world is singularly one in all its parts. Stop a volcano's flood suddenly, and some other volcano must throw out its cataracts of fire, even

if half a world's diameter distant. Repress a human feeling in one place, and it breaks out elsewhere. Liberty throttled in old England makes a better new England for itself. Religion persecuted in Jerusalem goes every-where preaching the Word. They may burn John Huss at Constance, but the rivers and seas bear his ashes to all shores, the seed of a mightier Church. But human feeling spreads more rapidly when not repressed. Revolutions have no swifter wing than reformations. God raised a mightier tide of feeling at Erfurth by Luther. It swept through the state, rolled over whole kingdoms, surged against the Alps, inundated the villages that lie far up the their slopes, and by some of the passes poured into Italy. It reached the northern borders of the continent, and flowed across the Channel to England. There is a time coming when a nation shall be born in a day. It will not be when men's utmost spiritual activities are only equal to reciting a ritual, or deciding on the cut of a garment, but when they can say, "the zeal for Thy house hath eaten me up."

God has made men of one spirit, that they may be thus moved. Philosophers have not discovered this fact. They go round comparing instinct and reason, considering thickness of skulls and color of skins, measuring heads and heels,

and sit down in hopeless perplexity. They confess they can not tell whether man is one or many in origin. They know not where the man ends and where the animal begins, or, indeed, whether there be any thing more than animal. That is very true on any such ground of judgment. But there is a spirit in man, and the inspiration of the Almighty giveth understanding. There is a consciousness of God — a hope or fear in regard to the future in all beings created in the image of God. There are harp-strings over which the spirit may blow, and they respond with discords of unlikeness, with wails of discovered guilt or songs of divine harmony.

DR. WARREN.

40. LIVE GRANDLY.

How many thousands, when they come to the last scene of time, will regret that they have not done more to, and given more money for, the amelioration of the condition of the human family! The Order of the Brothers of Latrappe, when they met in their convocations, greeted each other with the salutation, "Brothers, we must die." Would it not be a better salutation for Christians to give each other, "Brother, we must live!" live in deeds of benevolence and usefulness! live in

deeds that will make the wilderness and solitary place glad! I wouldsay to young men that in no age of the world, in no country, and under no form of government, under no system of religion, in none of the avocations of life could they find a single instance recorded upon the page of history where an individual had succeeded in writing his name upon the heights of the temple of fame, unless he left behind him the unmistakable evidences of toil and labor. Christianity without self-sacrifice and labor is a myth. As we must all die, the great problem is to so live that we may make the dark and sluggish streams of humanity sparkle with life, light, joy, and beauty. We can do it, and, failing to do it, we fail to discharge our duty to God and our fellow-men.

The man who goes out into the wilderness, and opens it up to commerce and civilization, who makes homes and cities where before there was nothing but solitude and the savage, is a benefactor to his race; but the deserts of that description are as nothing compared with the moral wilderness of the world. Missionary operations are designed to cure this evil, and it is a glorious idea that every dollar spent for the cause of missions is productive of lasting benefit. I am afraid that the Church is not heeding sufficiently the Macedonian cry of the heathen for help and relief

from the superstitions of idolatry. If the Church folded its arms and sang,

> "We are out on the ocean sailing,
> To a home beyond the tide,"

I am afraid it will never reach that home; for, when the question would be put, "Where is thy brother?" we shall be dumb, because of our inability to answer.

HON. HIRAM PRICE.

41. GOD HAS PROVIDED THE MONEY.

THE usual prosperity of Christians in business, and the vast amount of wealth in the hands of the Church, show that God's plan for providing supplies has thus far been successful. The fact can not be questioned, that the Church has in possession this day sufficient means to plant the Gospel in every nation under heaven. After the necessities of home are supplied, we are still fully able to meet the demands of God in behalf of the world. The requisite ability is not only provided for, but is actually possessed. There may, indeed, be individual exceptions, but they are few; so, also, are particular instances of great wealth. The aggregate wealth of the Church is widely distributed; and a large portion of Chris-

tians in business are blessed in a good degree with prosperity and property. For the adequate supply of money to God's work, it is only necessary *that all should give liberally according to their means.* Now, the question of duty is pressed upon us for immediate decision. God says, "Freely ye have received, freely give." Our action in the premises, both as to its spirit and its correspondence with our ability, will constitute one of the issues of the final judgment. The Lord and Judge of all can never suffer his glorious work in behalf of the race to be practically superseded or temporarily defeated by our mercenary projects without visiting upon us a just and terrible retribution. Hence his charge to the rich, and to all as they have the ability, is, "that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." If we have buried our Lord's money, one talent or ten, we may anticipate our doom. Only those who have been faithful with either temporal or spiritual gifts will "enter into the joy of their Lord." Fearful, indeed, is the responsibility we assume if we turn away with indifference or niggardly limit our offerings.

REV. E. A. JOHNSON.

42. CERTAINTY OF FINAL SUCCESS.

THIS missionary cause is discouraging in some of its aspects. It seems to us often that the work goes on so slowly, and we wonder that so small a portion of the world is yet redeemed from its bondage to sin. Of the seventy million souls on this American hemisphere, not more than one-tenth have been professedly washed in the blood of Jesus. Europe, with its two hundred millions, is scarcely saved in better proportion. Asia—Christ was born there, the cross was planted there, its soil is consecrated by the dearest of all Christian memories—Asia has a population of five hundred and eighty millions, and yet, perhaps, not more than sixty thousand true friends of the Redeemer. They are scarcely as one against a hundred thousand. Africa, long burdened by a curse, out of her sixty-five millions, can scarcely summon thirty thousand followers of the Lamb. We have all seen some maps of this country made during the late civil war. That portion of country which had remained faithful to the flag was represented in fairest colors; that which had been reclaimed was a little shaded; that which remained unconquered was colored as black as night. If such a map were to be made to-day of this rebellious world it would be all shaded, while by

far the greater portion of it would bear that color which, on our late war-maps, denoted persistent and unconquered rebellion. Yet all this vast territory is to be won to Christ, and conquered to the Lord. And not more certainly does the dear flag wave over every State than the banner of the cross shall be unfurled over every nation of this conquered but rejoicing world.

DR. HARE.

43. AN APPEAL.

THE fields are white to the harvest. Earnest reapers are already gathering rich sheaves. Others are waiting to be sent. Providence is removing barriers. Middle walls of partition are being broken down, so that there is scarce a spot where the human foot now treads that is not open to the Gospel. But, unless we, and others situated as we are, give of what God has given us with considerably more than usual liberality, then, instead of sending more laborers into the vineyard, some of those already there must be recalled, and the inquiry, "What must I do to be saved?" be left withering on the lips of thousands, and hope dying in their hearts.

Can we allow all this? Can we who regard merely as necessaries of life what a vast majority

of the human family would look upon as luxuries—can we to whom the lines have fallen in pleasant places, on whose pathway shines the accumulated light of nineteen Christian centuries—we, who confess ourselves not our own, but redeemed with the precious blood of Christ—who believe that where much is given much will be required—we, who are followers of him who gave his life a ransom for all—we, who so often sing,

> "Who *suffer* with our Master here,
> We shall before his face appear,
> And by his side sit down—"

can we witness the retreat of Immanuel's army only for want of the funds intrusted to us as the stewards of the Lord—of funds concerning which we expect to hear the Master say, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord?"

Do you ask, What can we do? We can, at least, pray, as taught us by the Master, "Thy kingdom come." We can speak of the wants of the world and of the missionary cause to others, and infuse into them a measure of the interest we feel ourselves. We can give, *give*, GIVE, till we *feel* it, and until the Church and the world feel it, and the moral deserts of the earth are made to "rejoice and blossom as the rose."

44. THE GREAT OBJECT OF MISSIONS.

THE legitimate work of Christian missions is to bring the world to the knowledge of him whom to know is life eternal. Jesus must be revealed. Souls must be converted. Children must be taught the way of the Lord. Witnesses to the truth must be raised up among them; dying testimonies must be heard from the lips of converted fathers and mothers, wives and children, who have known the truth as it is in Jesus. The missionary Church must, emphatically, be a spiritual Church, a Church of faith and power, a Holy Ghost Church; a radical, aggressive, conquering Church; a Church intent on the salvation of souls.

A missionary in India reported that a convert wished to be baptized by a Persian name which signifies *one who sees Jesus*. This is precisely the business of the Christian Church, *to make the world see Jesus*.

What shall take the place of the effete heathenism is the practical question for the Church of Christ. To save these deistical thinkers—these corrupt masses—we must have a pure and powerful Gospel.

DR. A. C. GEORGE.

45. OUR SYMPATHY AND BENEVOLENCE WORLD-WIDE.

HAVE we no debt of gratitude to pay? Does our conscience or our Bible say, Keep your spiritual blessings and your money for your own use? No. But, says some Christian, "Charity begins at home;" and when my neighbors are all converted, and when my country is redeemed, then it will be time enough to go into the foreign field. But if it begins and ends at home it is very far from being Christian charity. A true charity, which is Christ-like, begins at home, and runs out through various channels of benevolence to every part of the earth. Christ lived and labored in Palestine. At Jerusalem he offered up his life to atone for sin. But upon his heart of love he bore not only his own countrymen, but the entire posterity of Adam. A charity which is Christ-like will labor personally in a given locality, but it will also encompass the world. A true Christian, by his prayers and his money, may efficiently preach the Gospel in the darkest corner of the earth, thousands of miles from him. Christ said, "The field is the world." To be a Christian in the fullest sense, this fact must never be lost sight of. His philanthrophy must embrace all nations and tribes of men. His benevolence must be so full, so comprehensive, and so broad as to lose

sight of self, of home, of national boundaries, embracing every race, kindred, and tongue. In short, self must be immolated upon the Christian altar of love; and then, and not till then, will it be godlike: for "*God so loved the world that he gave his only begotten Son.*"

DR. S. T. ANDERSON.

46. GOD INTENDS THE EVANGELIZATION OF THE WORLD.

FRIENDS of Christian missions, there is no room for doubt that God intends the evangelization of the world. That system of mercy which he inaugurated by the gift of his dear Son has proved itself a scheme of conquest; and this proof, in the course of its history, combines with the promise of God himself to inspire in our hearts the conviction that it shall go forward in its career until it attains to universal dominion. Nor is there any room to doubt that this scheme is to be carried forward, so far as visible agency is concerned, *by means of men.* There will be no new tongues of fire, no new flight of angels, no new Pentecost, no new chapters added to the Word of God. When John laid down his pen, the canon of Scripture was complete; when the Holy Ghost descended on the day of Pentecost, the last best dispensation of God's grace in the

world was fully inaugurated. Christ's great commission, uttered just before he ascended, is the permanent, unrepealable marching order of his people in every age that is to come; and by the fulfillment of that command, "Go ye into all the world, and preach the Gospel to every creature," the conquest of the world is to be made.

BISHOP CYRUS D. FOSS.

47. OUR ASSURANCE OF SUCCESS.

I HAVE said nothing of obstacles, for to our God obstacles are nothing; I have said little of discouragements, for God is never discouraged. He has set himself to renew this world, and he will renew it. It is not for us to say or ask when; it is only for us to see that we have a part in the work. Not only we ourselves, but the years as they pass, the centuries as they roll, the ages as they sweep onward, all the works and the Spirit of the eternal God, are fighting our battles. Our God himself is our assurance of success. What need have we, then, to concern ourselves about any thing but our work? It is enough for us to see that we bear our part in it, and win our honors by personal devotion to this cause. When God crowns it with triumph, if we have been found faithful our glory will come. It will be

glory enough to have been found faithful to this cause. We shall reap in the future, but now it is ours to sow and to water the hidden seed.

DR. HARE.

48. THE TRUE MISSIONARY SPIRIT.

Does the missionary spirit consist in simple liberality, in the contribution of money? I rejoice, I exceedingly rejoice, in our increased and constantly increasing collections in this behalf; and yet, let me say just at this point and in this connection, that it does not follow that because an individual may give one hundred dollars, a thousand dollars, or even ten thousand dollars, to this best of all enterprises, that, therefore, his heart is all aflame with missionary zeal. That same individual may deny the Church his best talents, or the community around his spiritual energy, or the heathen abroad his sons and daughters, who would go to unfurl the blood-stained banner even in the ends of the earth, and he may spend most of his time in spiritual idleness. Shall we, then, confound mere liberality, which may be intended, perhaps, to quiet an uneasy conscience, or even to purchase immunity from other labor, with the missionary spirit? As it occurs to us, this would be to err most egregiously. The question, then,

might occur, What is the missionary spirit? Is it an ordinary interest in, or a kind of general concern for, the heathen abroad and the heathen at home? a cold and calculating love for those millions that have so long, too long, lingered in the shadow of sin and of death? No; such a spirit as that would never convert the world—has never illustrated itself as the secret spring or motive power of self-sacrificing and successful endeavor in this world. There must be love, it is true, but then let us remember it must be love on fire; it must be love in a paroxysm; it must be love intensified, absorbing, all-controlling. Observe, if you please, the missionary quitting his home, kindred, native land, and accustomed comforts. He is willing to abide in the ends of the earth, encompassed by heart-sickening idolatrous superstition and crime. Wherefore? Is it because of a simple concern respecting the temporal, or even spiritual welfare of those by whom he may be encompassed? No; I insist it is rather because of the Christ-given and Christ-like love that burns in his heart and literally consumes his life. Oh, it is the missionary spirit that crosses broad seas, that clambers cloud-crowned mountains, that traverses far distant regions, that sails around the world if it may save but a single soul. It is the missionary spirit that breathes miasmas, that bears

heavy burdens, that challenges adversaries, that imperils precious life, that laughs at impossibilities, and cries, "This must and this shall be done." It is the missionary spirit that gives and bears sacrifices, and dies, if it were necessary and if it were possible, a hundred thousand deaths, if, like its Divine Exemplar, it might be going about doing good. Now, as I said, there may be liberality, but there can not be the missionary spirit where there is not a conscientious, Christ-like liberality.

REV. ALFRED COOKMAN.

49. MOVE FORWARD THE COLUMN.

It is time to abandon this temporizing experimental policy. "The time to favor Zion, yea, the set time, has come." We stand at present as the Israelites stood upon the banks of a dividing sea. Had Moses stopped to consider the danger of drowning, or the strength of Pharaoh's army, he would have perished. But he seized the rod and ordered the hosts forward. The Church should lay the hand of faith upon "the rod of his strength," and a way would be opened into the very heart of heathendom. The arm of the Lord would be uncovered, and all flesh would soon see the salvation of our God. Do we still

hesitate to go forward and fear the issue? Think of Caleb and Joshua. See the waters of Jordan divide, and the walls of Jericho tumble! Let the Church but husband her resources, use her power, exercise her faith, and the conversion of the world is an assured event. Standing, like Moses, upon the top of a prophetic Pisgah, we see the promised state of blessedness. The clouds are breaking, the morning dawns, the day of the world's redemption draweth near. Surely, at such a time, those to whom God has given the means will hasten to unlock their hoarded treasures. Our currency will suddenly become an evangel; our gold and silver eagles, let loose from their confinement in strong boxes and inaccessible vaults, will come out stamped with "the image and superscription" of a new proprietorship, and will fly upon messages of mercy to the most remote and darkest regions of heathenism.

REV. HOMER S. THRALL.

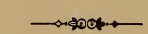
50. INFIDELS NOT MISSIONARY.

CHRISTIAN friends, after all their proud vaunting, pray tell me what heathen shores have infidels ever visited for purposes of mercy? What funeral pyre have they ever extinguished? What dumb idol have they ever cast down from its

pedestal? What nation have they ever lifted up from its barbarism and degradation? What profligate have they ever reclaimed? What sorrowful hearts have they ever cheered? Where are their earnest, self-sacrificing missionaries? Where are organizations for the amelioration of human suffering and the extension of wholesome and blessed truth in the world? Where are their Pauls, their Barnabases, their Wesleys, Wilberforces, Thomas Cokes, Asburys, Howards, Phœbes, Dorcases, Nightingales, and Elizabeth Frys? I ask it with confidence and with Christian exultation. In vain I wait for an answer—there cometh none. We must come to Christ; we must drink in his Spirit, for it is there, and there only, we will find the source and the fountain of this missionary spirit which is so needful and so indispensable. The theory and practice of missions, as I take it, can be expressed almost in a single sentence. It is love to the blessed Lord Jesus Christ, who has bought us with his blood, drawing forth the stream of human sympathy, human affection, and human endeavor—a stream which, by an invariable law of nature and of God, seeks the lowest place—for let me say to you that Christian compassion, like Christ's compassion, always flows downward, and fixes upon those who need it the most. Was it not so with Paul? The love of Christ con-

strained him, and he counted not his life dear unto him so that he might but glorify his Savior, propagate his Gospel, save immortal souls, and finish his course with joy.

REV. ALFRED COOKMAN.



51. HOME DEMAND.

GLANCE with scrutiny at the superstition of the semi-paganized Catholic, at the midnight gloom of the pagan Chinese, and the reckless audacity of avowed infidelity. The aggregate of these classes are counted by millions; they throng our cities; they are diffused over our rural districts; they must absorb or be absorbed; they must make us like themselves, or themselves be made like us. What, then, is our Gospel provision to secure this assimilation? The living mass in our great metropolis swells to more than half a million. Our pulpits there do not exceed two hundred and fifty, conveying the Gospel to not more than one in five—to a proportion unequal to our native population. But if four-fifths lie out of the sphere of Gospel influences in that most favored city, what must be the condition of those less favored—those stretching over the vast space between the most Eastern cities and the Pacific

Ocean? Can the Church vindicate her policy in so sparsely manning these centers of population? Can there be any foreign interest competing with that of those millions perishing at our very door?

DR. DEMPSTER.

52. THE RELIGION OF JESUS ADAPTED TO ALL HEARTS.

"How shall man be just with God?" is a question asked in all lands. The cross of Christ is the only answer. If we get beneath the surface of peculiar customs, which are widely different, we shall find in all countries heart experiences much alike. God hath made of one blood all nations. Beneath the Persian, the Chinaman, the Hindoo, the Sandwich Islander, and the American is the man. This man has sinned, and needs a Savior. Paul argued that what the Gospel did for him, it could do for others—Jew and Gentile. The logic is this: If the religion of Jesus Christ can save a single soul from the guilt and power of sin, it can take the world. If we can sing:

"He breaks the power of cancelled sin,
He sets the prisoner free,
His blood can make the foulest clean,
His blood availed for me,"

we can translate it into every tongue, and from all lands will rise the song of redemption.

The question is not, How many has Jesus saved? but How has he saved? It is to the uttermost! And the glory of his religion has been that "the blood of Jesus Christ his Son cleanseth us from all sin." There is efficacy to the blood because divine. Jesus is "Lord of lords and King of kings," therefore in his struggle against the powers of darkness he shall overcome. Our foes are mighty, but our Savior is mightier.

REV. S. H. ADAMS.

53. HONOR THE LORD WITH THY SUBSTANCE.

HEAR ye now, ye rich men; . . . this commandment is for you. God, your Creator, says the silver and the gold are all his, but for reasons known only to himself he has intrusted some of it for a short time to you. Your own Redeemer placed it as a sacred deposit in your hands; and whenever he calls for the whole or for any part of it, he expects, and has a right to expect, that his drafts will be cheerfully honored. Whether the call be now from him, whether the bill now presented really bear his signature, you yourselves must determine. Your own precious Redeemer, who poured out his own soul unto death to save yours, has such confidence in your fidelity that you have the honor of his first call.

His first drafts are on you; and surely not for worlds would you have his confidence in your Christian integrity shaken.

DR. GOODELL.

54. THE HEATHEN AFRICAN MOTHER AT HER DAUGHTER'S GRAVE.

[Some of the pagan Africans visit the burial places of their departed relatives with offerings of food and drink. Mothers have been known for a long course of years to bring, in agony of grief, this annual oblation to their children's grave.]

"DAUGHTER, I bring thee food—
The rice-cake pure and white;
The cocoa with its milky blood,
Dates and pomegranates bright,
The orange in its gold,
Fresh from the favorite tree;
Nuts in their brown and husky fold,
Dearest, I spend for thee.

Year after year I tread
Thus to thy low retreat;
But now the snow-hairs mark my head,
And age enchains my feet;
Oh, many a change of woe
Hath dimmed thy spot of birth,
Since first my gushing tears did flow
O'er this thy bed of earth.

There came a midnight cry;
Flames from our hamlet rose;
A race of pale-brow'd men were nigh—
They were our country's foes:
Thy wounded sire was borne
By tyrant force away—
Thy brothers from our cabin torn,
While bathed in blood I lay.

I watched for their return
Upon the rocky shore,
Till night's red planet ceased to burn,
And the long rains were o'er;
Till seed, their hand had sown,
A ripening fruitage bore:
The billows echoed to thy moan,
But they returned no more.

Yet thou art slumbering deep,
And to my wildest cry,
When vexed with agony I weep,
Dost render no reply;
Daughter! my youthful pride,
The idol of my eye—
Why dost thou leave thy mother's side,
Beneath these sands to lie?"

Christians! ye hear the cry
From heathen Afric's strand—

Haste! lift salvation's banners high,
O'er that benighted land;
With faith that claims the skies,
Her misery control;
And plant the hope that never dies,
Deep in her tear-wet soul.

Long o'er the hopeless grave,
Where her lost darling slept,
Invoking gods that could not save,
That pagan mother wept;
O for some voice of power
To soothe her bursting sighs—
There is a resurrection hour;
Thy daughter's dust shall rise.

MRS. SIGOURNEY.

55. JESUS SHALL BE UNIVERSAL KING.

Across the blue waters the message of grace
O'er kingdom and empire is flying apace;
The day-beam is breaking, majestic and bright,
And millions are turning from darkness to light.

All creatures adoring shall bow at his Word,
All tongues shall confess him their Savior and Lord;
His truth and its glory extended shall be,
And cover the earth as the waters the sea.

How gently and kindly there comes from above
His scepter of mercy, his standard of love!
He ruleth in wisdom, the Monarch of peace,
His reign shall be glorious and never shall cease.

The day is approaching, the time draweth nigh,
When nation to nation "Hosanna!" shall cry.
The idols they worship in dust shall be laid,
And Jesus be honored, exalted, obeyed.

FANNY J. CROSBY.

56. PILGRIM'S MISSION.

LISTEN! the Master beseecheth,
Calling each one by his name,
His voice to each loving heart reacheth,
Its cheerfulest service to claim.
Go where the vineyard demandeth
Vinedressers' nurture and care,
Or go where the white harvest standeth,
The joy of the reaper to share.

Seek those of evil behavior,
Bid them their lives to amend;
Go point the lost world to the Savior,
And be to the friendless a friend.
Still be the lone heart of anguish
Sooth'd by the pity of thine;
By way-side, if wounded ones languish,
Go pour in the oil and the wine.

Work, tho' the enemies' laughter
Over the valleys may sweep,
For God's patient workers hereafter
Shall laugh when the enemies weep.
Ever on Jesus reliant,
Press on your chivalrous way,
The mightiest Philistine giant
His Davids are chartered to slay.

Work for the good that is nighest,
Dream not of greatness afar:
That glory is ever the highest,
Which shines upon men as they are.
Work, though the world would defeat you;
Heed not its slander and scorn;
Nor weary till angels shall greet you
With smiles through the gates of the morn.

Offer thy life on the altar;
In the high purpose be strong;
And if the tired spirit should falter,
Then sweeten thy labor with song.
What if the poor heart complaineth,
Soon shall its wailing be o'er;
For there in the rest which remaineth,
It shall grieve and be weary no more.

REV. W. MORLEY PUNSHON.

57. NOT SO EASY.

Now, you may think it very nice,
And easy, too,—the same,
For a little boy (*or girl*) to stand up here
The mission cause to proclaim.

But I can tell you, one and all,
Whichever way you view it,
To face the people here to-night,
It takes some *pluck* to do it.

The saying is as true as old,
Who gets a name must buy it;
If you don't credit what I say,
Just walk up here and try it.

ANONYMOUS.

58. OUR MISSION FIELD AT HOME.

How many in our favored land,
God's holy day profane—
Neglect the Savior's gracious call,
And take his name in vain.
Then while we pray for heathen climes
Far o'er the crystal foam,
O let us ever bear in mind
Our mission field at home.

"Go feed my lambs," our Saviour said,
"And bring them to my fold;
For us the same command is given
As then to him of old;
While others toil for dying souls,
Far o'er the oceans's foam,
Be ours to serve this noble cause,
Our mission field at home.

How many a poor neglected child,
With pleading eyes we meet!
A gentle word might hither guide
Its little wandering feet.
A precious lamb that God may bless,
Beneath this hallowed dome;
Then let us ever bear in mind
Our mission field at home.

FANNY J. CROSBY.

59. WHAT OF THE NIGHT?

"WHAT of the night?" the watchers said;
"What of the night?" the echo sped
Swift as the sound of a sentinel's call,
Answering back from wall to wall.
Who are these, with their lamps a-trim,
Waiting the bridegroom's far-off hymn,
Watching and waiting for the day?
Who are the watchers, who, I pray?

Out from the heat of the torrid zone,
From the buried heart of a Livingstone;
Out from the tropics, far and wide,
Over the land, and over the tide;
Out from the frozen arctic's reign,
Quickly the answer came again,
"We are watchers, help, we pray,
Lo, there are signs of the coming day!"

Send them an answer deep and low,
"We are watching and waiting too;"
Send them an answer loud and long,
"We are coming a million strong,—
Coming with lives and coming with gold,
Coming with treasures yet untold,
Coming with shout and coming with psalm,
Coming to win the victor's palm."

Should we withhold a daughter's hand,
If sought by the heir of a far-famed land?
Should we the strength of our sons withhold,
If the lead they followed was rich in gold?
Would ease or pleasure our motto be,
If a crown were waiting for you and me?

Lo, there are signs in the eastern sky,
  And the hill-tops flame afar!
See how the frightened shadows fly
  From the light of the morning star!

But there are caverns deep and lone,
Wild jungle and beasts of prey,
Paths that are flinty, and pillows of stone,
And no ladder adown the way.

But the path was trodden and made complete,
Full many a year ago;
And the centuries followed with lagging feet
For the pulse of the world was low.
But now it quickens; and into birth
A nation springs in a day,
And thought goes flashing around the earth
As quick as the lightnings play.

The hearts of the nations are closer now,
The serf is nearer the throne;
And we at a common altar bow,
For the children of God are one.

But the hosts of right and the hosts of wrong,
Are marshaling quick and sharp and strong;
And though the battle be fierce and long,
We yet shall join in the victor's song.
For truth is mighty, and *truth will win;*
And the Son of the Highest shall enter in;
And the world shall be ransomed from death and sin.

MRS. S. B. HERRICK.

60. THE PENNY HE MEANT TO GIVE.

THERE 's a funny tale of a stingy man
Who was none too good, but might have been worse;
Who went to his church on a Sunday night,
And carried along his well-filled purse.

When the sexton came with his begging-plate,
The church was but dim with the candle's light;
The stingy man fumbled all through his purse,
And chose a coin by touch, and not by sight.

It 's an odd thing, now, that guineas should be
So like unto pennies in shape and size:
"I 'll give a penny," the stingy man said.
"The poor must not gifts of pennies despise."

The penny fell down with a clatter and ring,
And back in his seat leaned the stingy man.
"The world is so full of the poor!" he thought;
"I can 't help them all; I give what I can."

Ha, ha! how the sexton smiled, to be sure,
To see the gold guinea fall into his plate;
Ha, ha! how the stingy man's heart was wrung,

Perceiving his blunder, but just too late!
"No matter," he said; "in the Lord's account
That guinea of gold is set down to me.

They lend to him who give to the poor;
It will not so bad an investment be."

"No, no, man," the chuckling sexton cried out;
"The Lord is not cheated; he knows thee well;
He knew it was only by accident
That out o' thy fingers the guinea fell.

"He keeps an account, no doubt, for the poor;
But in that account he'll set down to thee
No more of that golden guinea, my man,
Than the one bare penny you meant to gie."

There 's a comfort, too, in the little tale,
A serious side as well as a joke;
A comfort for all the generous poor,
In the comical words the sexton spoke.

A comfort to think that the good Lord knows
How generous we really desire to be,
And will give us credit in his account
For all the pennies we long to "gie."

H. H., in St. Nicholas.

61. THE HINDOO AND NEW ZEALANDER.

A Hindoo, from his ancient faith,
Converted to the Lord,
Took ship to try an ocean path,
A stranger soul on board.

From far New Zealand's isle was one
Amid the vessel's crowd,
Who loved and worshiped God alone,
Though once to idols bowed.

They met, the two from lands apart,
Nor knew they sign or sound
To wake response from heart to heart;
In silence each was bound.

Yet something drew them each to each,
Some impulse undefined;
A chasm with no bridge of speech;
Mind looked across to mind.

It chanced within the great saloon
They saw a Bible lie
Upon a table near, and soon
Eye flashed its glance to eye.

They knew the book, the story told
Of Jesus and his love;
And they were members of his fold,
And heirs of realms above.

Above the book, with clasp of hands,
And tearful eyes they stood;
Two lonely hearts from distant lands,
In joy of brotherhood.

Then "Alleluia," spake the one;
"Amen," the other said;

And there was rapture in each tone,
And heart by heart was read.

And chains of love bound soul to soul,
Two brothers on the sea;
Two hearts that beat with one control,
By perfect love made free.

When shall the "Alleluia" tell
One kindred and one race?
When shall the rising rapture swell
"Amen" in every place?

When shall the "Alleluia" shout
Be known in every clime?
When shall the loud "Amen" ring out
O'er all the paths of time;—

When stranger, meeting stranger far,
On distant ocean's foam,
Wherever led by fortune's star,
Shall feel himself at home;—

When "Alleluia" every-where,
A talismanic word,
Shall bind all hearts in love and prayer,
One people of the Lord;—

When this shall be the glad response,—
"Amen," the wide world o'er;
Brothers in Christ, who suffered once,
And reigns for evermore?

DWIGHT WILLIAMS.

62. HOME MISSION HYMN.

God of the snow-capped mountain
And rolling desert plain,
God of the crystal fountain
And broad Pacific main,
Bend thou in tender pity,
Where sin and want have trod
Through forest, vale, and city,
Calling aloud for God.

Send thou an angel vision
To sever every chain,
Lead forth from every prison
Thy sons to light again.
Help us to bear thy banner—
Its blood-red cross unfurled;
Help us to wake hosanna
In echoes round the world.

Where'er thy children tarry,
Dear Savior, there abide;
Where'er they till the prairie,
Or mine the mountain side,—
Where sin at night and morning
Flaunts fearless to and fro,
Flash out thy noontide sunshine
To scatter every woe.

So all our land in praising
Shall swell its tide of song,

And glorious strains upraising
Shall float the waves along;
Till every mourning daughter
In lands beyond the sea
Catches it on the water,
And sends it back to thee.

MISS M. E. WINSLOW.

63. PRAYER FOR MISSIONARIES.

MILLIONS there are on heathen ground
Who never heard the Gospel's sound;
Lord, send it forth, and let it run,
Swift and reviving as the sun.

Guide thou their lips, who stand to tell
Sinners the way that leads from hell;
To those who give, do thou impart
A generous, wise, and tender heart.

Lord, crown their zeal, reward their care,
That in thy grace they all may share;
And those who now in darkness dwell,
Deliverance sing from guilt and hell.

64. UNTO HIM SHALL THE GATHERING OF THE PEOPLE BE.

LET each voice now sound the slogan;
Let none halt, give up, or tire;
But let every word go burning,
As from off a tongue of fire.

Gather from the field and forest,
And from poverty's abode,
From those halls where wealth and pleasure
Are with lavish hand bestowed.

O, upon the sacred pulpit
May a prophet's fire descend.
Till the doctrine that it teaches
Shall be either "Go," or "Send;"

Till its heavenly flame illumines
Every dark, benighted soul,
And around this globe salvation
In one ceaseless stream shall roll;

Till its notes, so sweet and cheering,
Play along the far-off sky,
Lifting human hopes up yonder,
Where we nevermore may die.

O, let every voice that utters
Warning, mingled with appeal,
Be in sweet accord with Zion,
And the holy unction feel.

Onward speed its holy mission
Till opposing flags be furled,
Till the blood-besprinkled banner
Floats in triumph 'round the world.

J. T. SMITH.

65. HOME MISSIONARY HYMN.

SAINTS of God, the dawn is brightening,
Tokens of our coming Lord;
O'er the earth the field is whitening;
Louder rings the Master's Word—
"Pray for reapers
In the harvest of the Lord."

Feebly now they toil in sadness,
Weeping o'er the waste around,
Slowly gath'ring grains of gladness,
While their echoing cries resound—
"Pray that reapers
In God's harvest may abound."

Now, O Lord, fulfill thy pleasure;
Breathe upon thy chosen band;
And, with pentecostal measure,
Send forth reapers o'er our land—
Faithful reapers,
Gath'ring sheaves for thy right hand.

Ocean calleth unto ocean,
Spirits speed from shore to shore
Heralding the world's commotion;
Hear the conflict at our door—
Mighty conflict—
Satan's death-cry on our shore!

Broad the shadow of our nation;
Eager millions hither roam;
Lo, they wait for thy salvation;
Come, Lord Jesus, quickly come;
By thy Spirit
Bring thy ransomed people home.

Soon shall end the time of weeping,
Soon the reaping time will come;
Heaven and earth together keeping
God's eternal harvest home;
Saints and angels
Shout the world's great harvest home.

"A LADY OF VIRGINIA."

66. THE LOST AT HOME.

UPON these lands where "heathen rage"
O Lord our God, look kindly down;
But be entreated, Lord, we pray,
To save the sinking in our own.

Inspire thy servants with a zeal
To labor for the lost at home,
And gather to thy fostering fold
The wayward sheep and lambs that roam.

In reeking slum, and purlieu vile,
On prairies wide, and wild frontier,

Help us, O Father, there to seek
The lost, and teach them in thy fear.

Help us with holy zeal and strength
The yoke of carelessness to break,
And Satan's strongholds every-where
By faith to overthrow and take.

Speed on thy work, till all shall know
Their sins on earth by grace forgiv'n,
And Jesus Christ shall reign below,
And earth become the type of heaven.

REV. J. MILTON AKERS.

67. THE GOSPEL SUMMONS.

HARK! hark! a shout of joy!
The world, the world is calling;
In East and West, in North and South,
See Satan's kingdom falling.

Wake! wake! the Church of God,
And dissipate thy slumbers;
Shake off thy deadly apathy,
And marshal all thy numbers.

Trust, trust the faithful God;
His promise is unfailing;
The prayer of faith can pierce the skies;
Its breath is all-prevailing.

Look! look! the fields are white;
And stay thy hands no longer;
Though Satan's mighty legions fight,
The arm of God is stronger.

See! see! the cross is raised;
The crescent droops before it;
The pagan nations feel its power,
And prostrate ranks adore it.

Joy! joy! the Savior reigns;
See prophecy fulfilling;
The hearts of stubborn Jews relent,
In God's own time made willing.

Pray! pray! then, Christian, pray;
Though faint, be yet pursuing,
And cease not, day by day, the prayer
Of lively faith renewing.

Soon, soon your waiting eyes
Shall see the heavens rending,
And rich and richer blessings still
From God's bright throne descending.

68. DAWNING OF THE LATTER DAY.

Look, ye saints! the day is breaking;
Joyful times are near at hand;
God, the mighty God, is speaking
By his Word in every land;

Day advances—
Darkness flies at his command.

While the foe becomes more daring,
While he enters like a flood,
God, the Savior, is preparing
Means to spread his truth abroad;
Every language
Soon shall tell the love of God.

God of Jacob, high and glorious!
Let thy people see thy power;
Let the Gospel be victorious,
Through the world for evermore.
Then shall idols
Perish, while thy saints adore.

KELLY.

69. THE REIGN OF CHRIST.

WAKE the song of jubilee,
Let it echo o'er the sea!
Now hath come the promised hour;
Jesus reigns with sovereign power.

All ye nations! join and sing,—
"Christ of lords and kings is King!"
Let it sound from shore to shore,—
"Jesus reigns for evermore!"

Now the desert lands rejoice,
And the islands join their voice;
Yea, the whole creation sings,—
"Jesus is the King of kings!"

BACON.

70. HOME MISSION HYMN.

O God of Israel, 't was thy hand
That brought our fathers to these shores,
And gave them here a goodly land
Of fertile soil and precious ores.

The wilderness subdued brings forth
Its buds and blossoms like the rose;
From East to West, from South to North,
The tide of life and blessings flows.

And still from every land they come,
The sons of sorrow, want, and care,
To find with us a peaceful home,
And in our wondrous mercies share.

O grant to all these millions, Lord,
The light of thy life-giving face;
The preaching of thy blessed Word,
The Church, and all the means of grace.

To all thy heralds strength impart,
To seek and save their fellow men,
On boundless plain, in busy mart,
On mountain top, in lowly glen.

Hearts, hands, and purses, Lord, are thine:
Open them all, inflame our zeal,
And with the showers of grace divine
Our labors bless, our counsels seal.

DR. E. F. HATFIELD.

71. AN ARGUMENT FOR HOME MISSIONS.

BEHIND the squaw's light birch canoe,
The steamer rocks and raves;
The city lots are staked for sale
Above the Indian graves.
I hear the tread of pioneers,
Of nations yet to be;—
The first low wash of waves where soon
Shall roam a human sea.
The rudiments of empire here
Are plastic yet and warm;
The chaos of a mighty world
Is rounding into form.

WHITTIER.

72. SO MUCH TO DO.

So much to do, and life so brief
And full of care;
So many souls in sin and grief,
That need our prayer.

So many hearts that ours may cheer
And aid and love;
So many burdened ones to bear
In faith above.

So many spirits unprepared
To meet their God;
So many tempted souls ensnared
Where we have trod.

So much to do and feel and pray
In this short life;
So many inward foes to slay,
Ere ends its strife.

Who is sufficient, Lord, for this,
His earthly task?
We in our own unworthiness
And meekness ask.

Lord, 't is thy work and thou wilt give
The grace we need;
Help us to trust each hour we live,
And watch and plead.

JULIA CARRIE THOMPSON.

73. CHILDREN IN HEATHEN LANDS.

I OFTEN think of heathen lands,
Where high the pagan temple stands,
Far, far away;

And there each hapless child is led
To bow to idol gods his head,
While many mutt'ring charms are said,
Far, far away!

Oh, how I pity children there,—
Although the clime be passing fair,
Far, far away;
I would not leave my native home,
In fields of richest fruit to roam,
If there no Gospel light should come,—
Far, far away!

But I will pray that God may send—
Glad tidings of my Savior Friend—
Far, far away;
And every little I can spare
Shall help to send the Bible there,
And men of God the truth to bear
Far, far away!

And when the silver trumpet swells
And all the love of Jesus tells—
Far, far away;
The idols shall like Dagon fall,
And many a child on God shall call.
And own my Jesus Lord of all,—
Far, far away!

74. THE WORLD'S CONVERSION.

SOVEREIGN of worlds, display thy power;
Be this thy Zion's favor'd hour;
Bid the bright Morning Star arise,
And point the nations to the skies.

Set up thy throne where Satan reigns—
On Afric's shore, on India's plains,
On wilds and continents unknown;
And make the nations all thine own.

Speak! and the world shall hear thy voice;
Speak! and the desert shall rejoice;
Scatter the gloom of heathen night,
And bid all nations hail the light.

75. PRAYER FOR THE HEATHEN.

RISE, Sun of glory, rise,
And chase the shades of night,
Which now obscure the skies,
And hide thy sacred light;
O chase those dismal shades away
And bring the bright, millennial day!

Now send thy Spirit down
On all the nations, Lord,
With great success to crown
The preaching of thy Word;

That heathen lands may own thy sway,
And cast their idol gods away.

Then shall thy kingdom come
Among our fallen race,
And all the earth become
The temple of thy grace;
Whence pure devotion shall ascend,
And songs of praise, till time shall end.

BURDER.

76. DESIRING THE SPREAD OF THE GOSPEL.

O'ER the gloomy hills of darkness,
Look, my soul, be still and gaze;
See the promises advancing
To a glorious day of grace;
Blessed jubilee,
Let thy glorious morning dawn.

Let the dark, benighted pagan,
Let the rude barbarian see
That divine and glorious conquest
Once obtained on Calvary;
Let the Gospel
Loud resound from pole to pole.

Kingdoms wide, that sit in darkness,
Grant them, Lord, the glorious light;
Now, from Eastern coast to Western,
May the morning chase the night;

Let redemption,
Freely purchased, win the day.

Fly abroad, thou mighty Gospel;
Win and conquer—never cease;
May thy lasting, wide dominions
Multiply and still increase;
Sway thy scepter,
Savior, all the world around.

P. WILLIAMS.

77. DARKNESS IN PALESTINE.

NIGHT wraps the land where Jesus spoke,
No guiding star the wise men see;
And heavy is oppression's yoke,
Where first the Gospel said, "Be free!"

And where the harps of angels bore
Heaven's message to the shepherd-throng,
Good will and peace are heard no more
To murmur Bethlehem's vales along.

Send forth, send forth the glorious light,
That from eternal woe doth save;
And bid Christ's heralds speed their flight,
Ere millions find a hopeless grave.

Behold the knee of childhood bends
In prayer for that benighted land,

And with its Sabbath lesson blends
Fond memory of the mission band.

With pitying zeal o'er ocean's wave,
We reach the helpless hand to take
May we at last one wanderer save!
We ask it for the Savior's sake.

78. THE LATTER DAY GLORY.

Behold, the heathen waits to know
The joy the Gospel will bestow;
The exiled captive, to receive
The freedom Jesus has to give.

Come, let us, with a grateful heart,
In this blest labor share a part;
Our prayers and off'rings gladly bring
To aid the triumphs of our King.

Our hearts exult in songs of praise,
That we have seen these latter days,
When our Redeemer shall be known
Where Satan long hath held his throne.

Where'er his hand hath spread the skies,
Sweet incense to his Name shall rise;
And slave and freeman, Greek and Jew,
By sov'reign grace be form'd anew.

79. THE HEATHEN MOTHER.

See that heathen mother stand
Where the sacred currents flow—
With her own maternal hand
'Mid the waves her infant throw.

Hark! I hear the piteous scream!
Frightful monsters seize their prey;
Or the dark and bloody stream
Bears the struggling child away.

Fainter now, and fainter still,
Breaks the cry upon the ear;
But the mother's heart is steel—
She, unmoved, that cry can hear!

Send, O send the Bible there;
Let its precepts reach her heart;
She may then her children spare—
Act the mother's tender part.

MRS. BROWN.

80. DIVINE POWER IMPLORED.

Arm of the Lord, awake, awake;
Put on thy strength, the nations shake;
Now let the world, adoring, see
Triumphs of mercy wrought by thee.

Say to the heathen, from thy throne,
"I am Jehovah, God alone;"
Thy voice their idols shall confound,
And cast their altars to the ground.

Let Zion's time of favor come;
O bring the tribes of Israel home;
Soon may our wondering eyes behold
Gentiles and Jews in Jesus' fold.

Almighty God, thy grace proclaim
Through every clime, of every name;
Let adverse powers before thee fall,
And crown the Savior Lord of all.

BURDER.

81. PAGAN CHILDREN.

On many a foreign shore
Poor pagan children now
The basest things adore—
To horrid idols bow;
Images, carved from stone or trees,—
Their helpless gods are such as these!

But we, from earliest youth,
Have been to knowledge led;
We read the Word of truth,
We hear what God has said;

The mercy, undeserved, we own
That makes to us a Savior known.

We would to them convey,
As well as yet we can,
The knowledge of that way
That pardon brings to man;
We humbly ask thy goodness, Lord,
To send thy blessed truth abroad.

Nor suffer us to stand
Beneath the Gospel day,
With Bibles in our hand,
As far from God as they;
O let us not at last be found
Heathens, though born on Christian ground.

82. THE MESSENGERS OF GOD.

Go, ye messengers of God!
Like the beams of morning, fly;
Take the wonder-working rod,
Wave the banner-cross on high.

Where the towering minaret
Gleams along the morning skies,
Wave it till the crescent set,
And the "Star of Jacob" rise.

Go to many a tropic isle,
In the bosom of the deep,
Where the skies forever smile,
And th' oppressed forever weep.

O'er the negro's night of care
Pour the living light of heaven;
Chase away the fiend despair,—
Bid him hope to be forgiven.

Where the golden gates of day
Open on the palmy East,
Wide the bleeding cross display,—
Spread the Gospel's richest feast.

Circumnavigate the ball,
Visit every soil and sea;
Preach the cross of Christ to all,—
Christ, whose love is full and free.

MARSDEN.

83. CHRIST'S KINGDOM AMONG THE GENTILES.

JESUS shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

For him shall endless prayer be made,
And endless praises crown his head;

His name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on his love, with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

Blessings abound where'er he reigns;
The pris'ner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise, and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

WATTS.

84. DIVINE POWER SUPPLICATED.

Awake, all-conquering Arm, awake,
And Satan's mighty empire shake;
Assert the honors of thy throne,
And make this ruined world thy own.

Thine all-successful power display;
Convert a nation in a day;
Until the universe shall be
But one great temple, Lord, for thee.

85. PRAYER FOR THE HEATHEN.

O'ER the realms of pagan darkness
  Let the eye of pity gaze;
See the kindreds of the people
  Lost in sin's bewildering maze;
    Darkness brooding
  O'er the face of all the earth.

Light of them that sit in darkness,
  Rise and shine; thy blessings bring:
Light to lighten all the Gentiles,
  Rise with healing in thy wing;
    To thy brightness
  Let all kings and nations come.

May the heathen, now adoring
  Idol gods of wood and stone,
Come, and, worshiping before him,
  Serve the living God alone;
    Let thy glory
  Fill the earth as floods the sea.

Thou, to whom all power is given,
  Speak the word; at thy command,
Let the company of heralds
  Spread thy name from land to land;
    Lord, be with them,
  Alway, to the end of time.

T. COTTERILL.

86. MISSIONARIES REMEMBERED.

MARKED as the purpose of the skies,
This promise meets our anxious eyes,—
That heathen lands the Lord shall know,
And warm with faith each bosom glow.

E'en now the hallowed scenes appear;
E'en now unfolds the promised year;
Lo! distant shores thy heralds trace,
And bear the tidings of thy grace.

'Mid burning climes and frozen plains,
Where pagan darkness brooding reigns,
Lord! mark their steps, their fears subdue,
And nerve their arm, and clear their view.

When, worn by toil, their spirits fail,
Bid them the glorious future hail;
Bid them the crown of life survey,
And onward urge their conquering way.

NOLL.

87. THE FINAL VICTORY OF CHRIST.

WHEN shall the voice of singing
Flow joyfully along?
When hill and valley, ringing
With one triumphant song,

Proclaim the contest ended,
And Him, who once was slain,
Again to earth descended,
In righteousness to reign.

Then, from the craggy mountains,
The sacred shout shall fly;
And shady vales and fountains
Shall echo the reply;
High tower and lowly dwelling
Shall send the chorus round,
All hallelujah swelling
In one eternal sound.

ANON.

88. PRAYER FOR ALL LANDS.

O God of sovereign grace,
We bow before thy throne;
And plead, for all the human race,
The merits of thy Son.

Spread through the earth, O Lord,
The knowledge of thy ways;
And let all lands with joy record
The great Redeemer's praise.

MELROSE.

89. PRAYER FOR MISSIONARIES.

GREAT God! the nations of the earth
Are by creation thine;
And in thy works, from nature's birth,
Thy radiant glories shine.

But, Lord, thy greater love hath sent
Thy Gospel to our race;
Unveiling thy divine intent
Of rich redeeming grace.

Soon may these gracious tidings roll
The spacious earth around,
Till every tribe and every soul
Shall hear the joyful sound.

Then, to her sable sons conveyed,
Shall Afric learn thy Word,
And vassals, long enslaved, become
The freemen of the Lord.

When shall the scattered wanderers meet,
That now in darkness rove,
And, gathered round Immanuel's feet,
Sing of his saving love?

O Lord! each faithful effort own,
To spread the Gospel rays;
And rear, on sin's demolished throne,
The temples of thy praise.

GIBBONS.

90. SUCCESS OF THE GOSPEL AMONG THE HEATHEN.

O'ER the gloomy hills of darkness,
Cheered by no celestial ray,
Sun of righteousness, arising,
Bring the bright, the glorious day;
Send the Gospel
To the earth's remotest bound.

Kingdoms wide that sit in darkness
Grant them, Lord, the glorious light;
And, from eastern coast to western,
May the morning chase the night;
And redemption,
Freely purchased, win the day.

Fly abroad, thou mighty Gospel!
Win and conquer, never cease;
May thy lasting, wide dominions,
Multiply and still increase;
Sway thy scepter,
Savior, all the world around.

P. WILLIAMS.

91. THE KINGDOM OF CHRIST.

FATHER, is not thy promise pledged
To thine exalted Son,
That, through the nations of the earth,
Thy Word of life shall run?

"Ask, and I give the heathen lands,
For thine inheritance,
And, to the world's remotest shores,
Thine empire shall advance."

Hast thou not said the blinded Jews
Shall their Redeemer own,
While Gentiles to his standard crowd,
And bow before his throne?

Are not all kingdoms, tribes, and tongues,
Beneath th' expanse of heaven,
To the dominion of thy Son,
With all their millions, given?

From East to West, from North to South,
Then be his name adored;
The world, through all its nations, shout
Hosannas to the Lord.

GIBBONS.

92. MISSIONARIES CHARGED.

ONWARD, onward, men of heaven;
Bear the Gospel banner high;
Rest not till its light is given—
Star of every pagan sky.
Send it where the pilgrim stranger
Faints beneath the torrid ray;
Bid the hardy forest-ranger
Hail it, ere he fades away.

Where the Arctic Ocean thunders,
  Where the tropics fiercely glow,
Broadly spread its page of wonders,
  Brightly bid its radiance flow;
India marks its luster stealing;
  Shivering Greenland loves its rays;
Afric, 'mid her deserts kneeling,
  Lifts the untaught strain of praise.

Rude in speech, or wild in feature,
  Dark in spirit, though they be,
Show that light to every creature—
  Prince or vassal, bond or free;
Lo! they haste to every nation;
  Host on host the ranks supply;
Onward! Christ is your salvation,
  And your death is victory.

L. H. SIGOURNEY.

93. THE MISSIONARY ANGEL.

Onward speed thy conquering flight;
  Angel, onward speed;
Cast abroad thy radiant light,
  Bid the shades recede;
Tread the idols in the dust,
  Heathen fanes destroy,
Spread the Gospel's holy trust,
  Spread the Gospel's joy.

Onward speed thy conquering flight;
Angel, onward haste;
Quickly on each mountains's height
Be thy standard placed;
Let thy blissful tidings float
Far o'er vale and hill,
Till the sweetly echoing note
Every bosom thrill.

Onward speed thy conquering flight;
Angel, onward fly;
Long has been the reign of night;
Bring the morning nigh;
'T is to thee the heathen lift
Their imploring wail;
Bear them heaven's holy gift
Ere their courage fail.

Onward speed thy conquering flight;
Angel, onward speed;
Morning bursts upon our sight—
'T is the time decreed;
Jesus now his kingdom takes,
Thrones and empires fall,
And the joyous song awakes,
"God is all in all."

S. F. SMITH.

94. ENCOURAGING PROSPECTS.

YES, we trust the day is breaking;
Joyful times are near at hand;
God, the mighty God, is speaking,
By his Word, in every land;
When he chooses
Darkness flies at his command.

While the foe becomes more daring,
While he enters like a flood,
God, the Savior, is preparing
Means to spread his truth abroad:
Every language
Soon shall tell the love of God.

O 't is pleasant, 't is reviving
To our hearts to hear each day
Joyful news from far arriving,
How the Gospel wins its way,
Those enlightening
Who in death and darkness lay.

God of Jacob, high and glorious,
Let thy people see thy hand;
Let the Gospel be victorious,
Through the world in every land,
Then shall idols
Perish, Lord, at thy command.

KELLY.

95. PRAYER FOR ISRAEL.

LORD, send thy servants forth
To call the Hebrews home;
From East and West, from South and North,
Let all the wanderers come.

Where'er, in lands unknown,
The fugitives remain,
Bid every creature help them on,
Thy holy mount to gain.

An offering to the Lord,
There let them all be seen,
And washed with water and with blood,
In soul and body clean.

With Israel's myriads sealed,
Let all the nations meet,
And show the promises fulfilled—
Thy family complete.

C. WESLEY.

96. PRAYER FOR THE HEATHEN.

LET all the earth their voices raise,
To sing the choicest psalm of praise,
To sing and bless Jehovah's name:
His glory let the heathen know,
His wonders to the nations show,
And all his saving works proclaim.

He framed the globe; he built the sky;
He made the shining worlds on high,
And reigns complete in glory there;
His beams are majesty and light;
His beauties, how divinely bright!
His temple, how divinely fair!

Come, the great day, the glorious hour,
When earth shall feel his saving power,
And barbarous nations fear his name;
Then shall the race of men confess
The beauty of his holiness,
And in his courts his grace proclaim.

WATTS.

97. CHRIST, THE CONQUEROR.

Jesus, immortal King, arise;
Assert thy rightful sway;
Till earth, subdued, its tribute brings,
And distant lands obey.

Ride forth, victorious Conqu'ror, ride,
Till all thy foes submit,
And all the powers of hell resign
Their trophies at thy feet.

Send forth thy Word, and let it fly
The spacious earth around,
Till every soul beneath the sun
Shall hear the joyful sound.

O may the great Redeemer's name
Through every clime be known,
And heathen gods, forsaken, fall,
And Jesus reign alone.

From sea to sea, from shore to shore,
Be thou, O Christ, adored,
And earth, with all her millions shout
Hosannas to the Lord.

BURDER.

98. THE GLORIOUS GOSPEL.

The nations of the earth,
Almighty Lord, are thine;
And in thy works from nature's birth,
Thy radiant glories shine.

Thy love hath also sent
Thy Gospel to our race;
Unveiling thy divine intent
Of rich redeeming grace.

When shall these tidings roll
The spacious earth around,
And every tribe and every soul
Receive the joyful sound?

When shall the wand'rers meet,
That now in darkness rove,
And, gather'd round Immanuel's feet,
Sing of his saving love?

O Lord, our efforts own,
To spread the Gospel rays;
And rear, on sin's demolish'd throne,
The temples of thy praise.

GIBBONS.

99. PRAISE TO CHRIST, THE KING.

JESUS, the Lord, ascends on high;
He reigns in glory o'er the sky:
Let all the earth its offerings bring,
Exalt his name, proclaim him King.

Wide, through the world, he spreads his sway,
And bids the heathen lands obey,
His Church, with willing offerings, greet,
And bend submissive at her feet.

His reign the heathen lands shall own;
His holiness secures his throne;
And earthly princes gather round,
Where Christ, the mighty God, is found.

W. GOODE.

100. THE PRINCE OF SALVATION.

THE Prince of salvation in triumph is riding,
And glory attends him along his bright way;
The tidings of grace on the breezes are gliding,
And nations are owning his sway.

Ride on in thy greatness, thou conquering Savior;
Let thousands of thousands submit to thy reign,
Acknowledge thy goodness, entreat for thy favor,
And follow thy glorious train.

Then loud shall ascend, from each sanctified nation,
The voice of thanksgiving, the chorus of praise;
And heaven shall re-echo the song of salvation
In rich and melodious lays.

S. F. SMITH.

101. LET THERE BE LIGHT.

Thou, whose almighty Word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray,
And where the Gospel day
Sheds not its glorious ray,
Let there be light.

Thou who didst come to bring,
On thy redeeming wing,
Healing and sight,—
Health to the sick in mind,
Sight to the inly blind,—
O now, to all mankind,
Let there be light.

Spirit of truth and love,
Life-giving, holy Dove,

Speed forth thy flight;
Move on the water's face,
Bearing the lamp of grace;
And in earth's darkest place,
Let there be light.

MARRIOTT.

PART IV.

DIALOGUES.

1. THE MISSIONARY COLLECTION.

For Four Boys.

Henry. You are just the boy I wanted to see.

Arthur. We're trying to raise money for a new foot-ball, and you must give us a lift.

Philip. Yes, and a good one, too; for you're the best player in school, and did your share to wear out the old one.

Arthur. I'll do all I can, but I have only half a dollar. You can have half of that, if you'll change it.

Philip. Change it! We'll take the whole, if you please.

Arthur. No. I must keep part for the missionary concert.

Henry. There! I never thought of the missionary box, and I've paid out my last cent. Now, Fred Lynn will hold up his head. He always watches to see how much I put in, and I've always managed to keep a little ahead of him, though one week I had to coax Alice to let me put her contribution in with mine.

Arthur. How mean that was!

Henry. What difference did it make? It all went to the heathen just the same, and a dollar is just as good when one man gives it as another.

Arthur. I don't think that is true. Don't you remember what our pastor said about the different ways of giving, and that we should give cheerfully, and accompany our money with earnest prayers that God would bless it.

Henry. Well; I think the missionary collection a perfect bore, but I always like to have something to put in, because I don't want to be called mean or be outdone by others.

Philip. For my part I do not intend to give any more now. When I am a man I expect to be rich, and then it will be time enough to give money to the heathen; but I think it is too bad to expect us boys to give up all our fun and save up money for them.

Arthur. I don't mean to give up all my fun; but since I have so much to enjoy, I want to share my pleasures and blessings with those that have so very few; and if we don't form the habit of giving now, I'm afraid we shall only grow more selfish as we grow older.

Henry. But my father gives a great deal every year to help the missionaries, and I think that might do for the family.

Arthur. If your father swore or drank or did any thing very bad, you would not take any of the blame of it to yourself. So I don't see why you should claim any credit for the good he does.

Philip. My father doesn't believe in missions. He says it's all a waste of money; for if the heathen only do as well as they know how, they will be saved even if they never heard of the Bible or of God.

George. Well, suppose that were true; the missionaries say they never met with a single heathen who would not own that he knew he was wicked.

Arthur. Yes. They say the people of India are the greatest liars in the world; and when the missionaries complain of their cheating, they will say, "Didn't you know that we were all liars?" But if the missionaries make any bargain with them, and then try to change it at all, they will say, "You are a man of one word, Sahib." This shows that they know what truth is, and expect the missionaries to be truthful.

Philip. Well, I'm sure we are doing a great deal for the missionaries. Why, I read there was more than half a million dollars given last year by the Methodist Church alone.

George. I guess you didn't go to the last mis-

sionary meeting, or you would remember what Mr. Ellis said about that. He told us that this sum, if it was equally divided among the Church members, would amount to only thirty-three cents each.

Arthur. Yes; and he said that the sum that the whole Christian Church of America had contributed to the cause of missions in the last fifteen years was less than the State of Ohio paid in a single year in taxes on whisky.

Henry. Well, if that is the case, I don't see that we have done very much after all.

Philip. I guess you had better keep all your half-dollar for the missionaries, Arthur, and let the foot-ball go.

Arthur. No; I want the foot-ball, too; and twenty-five cents is my regular monthly contribution. I lay aside a little every week, till I get it made up. Then I am sure to be ready.

2. BRIGHT NEW CENT.

CHARLIE.

See here! see here! a bright new cent
My father gave to me;
O Johnny, say, what would you buy
With it if you were me?

JOHNNY.

I've got a penny, too, see here!
And though it is quite small,
'T will buy some candy, I am sure,
Or else a top or ball.

CHARLIE.

O I wish I had a pile
Of pennies up so high,
(*Measuring with his hands.*)
What lots of playthings, pretty toys
And candies I would buy.

JOHNNY.

And I would buy a great live horse,
And ride him all the day;
I'm sure I never should be tired,
Nor ever want to play.

CARRIE.

Now, boys, if you will listen
I'll tell you something true
I read about some boys and girls
About as big as you.

They live across the ocean
Thousands of miles away,
They never read the Bible
Nor ever learned to pray.

They never go to Sunday-school
To hear God's Holy Word,
But worship idols (made of stone
Or wood) instead of God.

They never heard of Jesus,
So gentle and so mild,
Who blessed the little children
And loves each little child.

Our people send the Bible
And missionaries there,
But it takes a lot of money
To support them every year.

CHARLIE.

Here, Carrie, take my penny;
I do not want the toys;
I'd rather send the Bible
To the little girls and boys.

JOHNNY.

And so would I; take mine along,
And send it, Carrie, too;
If I a pile of pennies had
I'd give them all to you.

ALL TOGETHER.

We're very little children,
'T is little we can do,
But we will send our pennies,
And the dollars leave for you.

3. MISSIONARY DIALOGUE.

For two Girls.

Julia. Good evening, Fanny. I am so glad to see you.

Fanny. Good evening, Julia. I have just been reading about the advent of our blessed Savior.

Julia. It was, indeed, a joyful event that brought the angels from heaven to earth to announce the birth of Jesus.

Fanny. Yes. I have often thought I would like to have been among the shepherds that morning on the plains of Bethlehem, when the angels broke the stillness of the night by singing, "Glory to God in the highest, peace on earth, good will to men."

Julia. It would have been a privilege, indeed. But we have heard, by faith, the voices of the angels, and the "good will to men" that they proclaimed has reached even us.

Fanny. I have thought of these things, and thanked the Lord for the blessed Bible, which shows us the way of salvation. But when I have contrasted the condition of the people of heathen countries with my own, I have felt sorrow as well as joy. Ever since we could lisp the name of Jesus, we have been taught to love him, to love his Word, and to love the Sabbath-school.

We can have no proper idea of the fearful darkness which rests on the nations where he is not known. And I have felt that, young as I am, I can do much toward sending the Gospel to them.

Julia. I do not see why the command, "Go, ye into all the world and preach the Gospel to every creature," is not as binding now as when it was given. Do you not think that in some sense it pertains to us and to all Christians?

Fanny. Jesus thus commanded his disciples, his ministers; but I do not suppose it is the duty of all who have the Bible to go to the heathen personally as teachers; yet I think it our duty to do all we can to send them the Gospel. We can do something toward aiding others in this glorious work.

Julia. Yes, I know we can, and instead of buying useless things, I have put my money in the missionary box, thinking it will buy a Testament or a tract which may be the means of converting some poor heathen child, and I have felt very happy.

Fanny. I am very glad to hear you say so. [*Addressing the Sunday-school children.*] And I would ask the members of our school if they can not say the same. Do you not, when the bell rings for the Sabbath-school to assemble, feel thankful that it does not call you to a heathen temple,

where your friends might be made the offering to heathen gods? Do you not feel thankful that, instead of destroying you, your parents provide for you, and lead you in the way of happiness on earth, and to bliss in heaven? Do you not owe something more than thanks? Only think of what all the children of all our Sabbath-schools could do if our pastor has reckoned right. He said that each penny was a drop; that drops made rills; that rills made rivers; that rivers swelled the ocean; and that when each of the children in all our Sabbath-schools gave a penny a week we should have an ocean of missionary money. I propose that we start a rill in our school. He said, too, that the Sabbath-school children might support all our missions as they are. But it seems to me that if they should our teachers and parents would have nothing of the kind to do.

Julia. Never fear that. I will ask our teachers if they could not find out more heathen to instruct and send out more missionaries. I do not doubt they would do as much as the children, and perhaps our parents would do as much as the teachers and children together.

Fanny. I presume they would; and it seems to me that when we are all so pleasantly situated, and so happy in the enjoyment of Christian priv-

ileges, it is a very proper time to appeal to them. [*Addressing the audience.*] Dear parents and teachers, permit me, as the representative of the Sabbath-school, to address you in behalf of the millions of wretched people who know not the way of salvation through a crucified Redeemer. We praise our heavenly Father, and we thank you, dear friends, for all your prayers and for all your pious instructions. We would ask if, when you kneel at the family altar, you do not feel it is a blessed privilege not only to pray for our benighted fellow-creatures, but to do all you can to send them the light and power of the Gospel?

We would not dictate to you, but wish in obedience and humility to stir up your pure minds by way of remembrance. The ocean of treasure which we have just been contemplating is not so large as the Atlantic. It is only a little ocean; but we pray that the Church may swell it so much that it can be exhausted only when the whole world shall have been redeemed. Pardon the boldness of this suggestion, for we feel, dear friends, that we owe you a debt we can never repay. Your love and your unwearied efforts for us give assurances that we need make no strong appeal to enlist your sympathy for others. May it be said of all present, in the great day of God, "they have done what they could;" and may

thousands redeemed through your instrumentality praise God that they were not left to perish in darkness.

4. MISSIONARY MONEY.

Dialogue For Two Boys.

Willie. Hallo, Frank! [*Holding up a dime.*] See what I have.

Frank. What! More money? How do you manage to get so much money?

Willie. Ah! I know.

Frank. Tell me; I want to know, too.

Willie. Why, what do you want of money? You never buy any thing.

Frank. Never mind! I can use it fast enough. Only just let me know how to get it.

Willie. Well, I'll tell you how to get it. When I have been teasing the boys they run and tell father, and he scolds me. Then I say it is so funny to see them get mad, and I tell him what trick I played them, and get him to laughing. He thinks it real cunning of me, I know, for sometimes he throws me a piece of money, and tells me there is something to help me remember to do better. He has done that as much as four or five times.

Frank. Pooh! precious little money would my father give me to help me remember; not more,

I reckon, than it would take to buy a good ratan.

Willie. Does he never give you any money?

Frank. Not to hire me to behave myself, I thank you.

Willie. You need not be so stiff about it. I guess it is precious little money that gets into your pocket any way. How much have you now? Come.

Frank. [*Stops a minute to think.*] Let's see. I have just fifty-six cents.

Willie. [*With some surprise.*] Have you? Why, how did you get it?

Frank. I got it all *honorably.*

Willie. Come, tell me; I have told you how I got mine.

Frank. Well, I got thirty cents of it by killing rats in grandfather's store. He said he would give us two cents a head for all we would kill, and I killed fifteen. And I saved father's old newspapers and sold them for ten cents more; and the other sixteen cents I got for some old iron that my father gave me.

Willie. Well, you are a real miser, I declare!

Frank. Not quite so fast, my young man. Suppose I call you a miser for hoarding up that ten-cent piece.

Willie. But I am on my way to spend it now.

I'm going to get an India-rubber ball. Come, now, if you are no miser, just go along and get one for yourself. You have n't any, have you?

Frank. No; but I have a large yarn ball with India rubber in it, and sister covered it for me very nicely. That is as good as I want; I would rather keep my money for better purposes.

Willie. Just let us know what you do with it.

Frank. I give it to the missionary society.

Willie. Well, I do n't do any such thing; I do n't think we boys ought to give all our money away; I give my two cents a month, and that is enough, in my opinion.

Frank. And I suppose your father furnishes you with those two cents.

Willie. That makes no difference. You do n't find men that have a great deal of money giving it all away, nor half nor a quarter of it. And it should not be expected that boys like us, who have so little, should give any thing.

Frank. Well, for my part, I do not need much money. My parents clothe me and send me to school and supply me with every thing really necessary. So, if I have a little money, I do not know what better investment I can make of it than to send it to aid in giving destitute children the same privileges that I enjoy.

Willie. Pretty well. But I reckon that you do

not always know where your money goes to when you put it into the missionary society.

Frank. [*Surprised.*] Why so? .

Willie. Because I heard a minister talking about it the other day at our house, and he said that a great part of the money that we thought went to the poor heathen was paid out to ministers in this country.

Frank. I can't understand that, for I know that we have a good many missionaries in Africa and China and India. And somebody's money has to support them.

Willie. This minister said he had his people give their money to the Bible and Tract Societies.

Frank. In that case, the most of the money would certainly go to the people of this country, and it would do a vast amount of good, too. O, now I suppose I know what he means by its going to ministers in this country. He means the home missionaries.

Willie. Yes; he said they paid it out to send ministers among the Irish, Welsh, and German immigrants that come to this country; and even sometimes among our own people in the new settlements at the West, while we thought it all went to the heathen.

Frank. Well, if we thought so, it was our own fault. We might read and know better. And

I'd like to know if it is not just as well to pay missionaries to preach to those that come over here, as it would be to send missionaries off to preach to them somewhere else.

Willie. Yes; but we do not have missionaries in Europe.

Frank. Indeed we do, and they are among the most prosperous of our foreign missions. We have a mission conference in Germany, and missions in France, and in Sweden. And, best of all, a flourishing mission in Italy. Why, we have a Church in Rome, right under the pope's nose.

Willie. Well, what is the use of sending missionaries out West among our own people? Let them pay their preacher, just as we do.

Frank. Many of them are poor and so scattered around the country, that they could not support a preacher at first. Then, by the time the country becomes settled, the children have grown up wicked, and do not want any preacher. So, then, we should have heathen at home, just because we do not think it worth while to send missionaries to any but the heathen abroad.

Willie. I do not pretend to know much about it. I thought when I heard that minister talking about it, I would not pay any more money to the Missionary Society, but if it is as you say, then it is all right.

Frank. Where did you intend to give your money, then?

Willie. I don't know; I had not thought so far as that. I guess I'll not spend my dime just now; I'll think about it, and perhaps I'll give it to the Missionary Society yet, for I do not want the people in our country to become heathen.

Frank. That is right, Willie. Give us your hand. [*They shake hands.*]

Willie. Good-bye, Frank.

Frank. Good-bye.

5. DIALOGUE ON MISSIONS.

For three Girls.

Martha. Good morning, Lydia. I am happy to see you. I was about starting to make you a call, to see if you would subscribe something for the missionary cause.

Lydia. Indeed!

Martha. Yes; I thought you would like to head the list with your name and subscription.

Lydia. I am not very particular about having my name on the paper at all.

Martha. Why, it is for the missionary cause, you know.

Lydia. So you told me when I first came in.

Martha. You do not mean to say that you will not contribute to this good cause, do you?

Lydia. I think I shall not.

Martha. What! not subscribe for the missionary cause! Pray tell me why.

Lydia. The first and principal reason is, I think every nation ought to support its own institutions, and provide for its own people.

Martha. I do not think you understand me, Lydia. The funds which we raise are used for the support of the Gospel in heathen countries, and among the poor and destitute in our own land.

Lydia. Why trouble the heathen? Have we not all a right to worship God as we please?

Martha. Do you call it worshiping God when mothers destroy their children, or when children leave aged parents to suffer and die alone by the river's side, or to be torn in pieces by wild beasts.

Lydia. Certainly not. But I think such cases are not very common; and if they were, I do not see that we have any right to interfere with them, if their laws allow them to do so.

Martha. Are we not commanded to reprove sin every-where?

Lydia. You will allow that they sin through ignorance, I suppose?

Martha. To be sure they do; yet it is our duty to enlighten them and teach them a better way.

Lydia. But the Bible says, the "sins of ignorance are to be winked at."

Martha. Really, that is news to me. Pray tell me where you will find such Scripture?

Lydia. I'll show you. [*Turns the Bible over carefully.*] I'm sure I've seen such a passage somewhere. [*Still looking. A little pause.*]

Martha. Have you found it, Lydia?

Lydia. Not yet.

Martha. And that is not all; I think you will not find it. But if you turn to Acts, seventeenth chapter, thirtieth verse, I think you will find the passage you refer to.

Lydia. [*Turns and reads it.*] Well, I see I was a little mistaken, as it does not read just as I thought it did. But I do not see any thing that requires us to interfere with other people's religion.

Martha. But if we are conscious they sin ignorantly, is it not our duty, as a Christian people, to show them their errors, and give them the light and blessings of the Gospel?

Lydia. I can not see that we have any right to interfere with them at all. If it is God's will that they should be enlightened, he will prepare the way for it himself.

Martha. He does himself prepare the way by putting it into our hearts to go and establish missions among them, and by giving us the means to

sustain them. And, besides, to do this was one of the last commands which our Savior gave his disciples after his crucifixion, and before his ascension to heaven.

Lydia. Will you please show me such a command?

Martha. Certainly. You will turn to the twenty-eight chapter of St. Matthew's Gospel, the nineteenth and twentieth verses.

Lydia. [*Turns and reads aloud.*] Surely this does seem to be a command. And I think, on the whole, I will subscribe [*takes the paper and subscribes*], and here is an additional dollar for the cause [*placing it in the collector's hand*], for detaining you so long in this conversation, and from the work you have in hand.

[*Enter Jane.*] Good morning, girls.

Both. Good morning.

Martha. Happy to see you, Jane, and hope you will give us your subscription for the missionary cause.

Jane. I should be very glad to do so, but, unfortunately, I have no money to give.

Martha. Then, of course, you are excusable.

Jane. But I do not wish to be excused nor excluded wholly from doing something for so great and so good a cause, and as I am poor, and have no money to give, I have resolved to give myself.

Martha. Noble sacrifice!

Lydia. Jenny, you do not mean to say that you are going among those savages, do you?

Jane. Such is my intention, if God spares my life.

Lydia. Why, Jenny! do you not know that many of the heathen are cannibals? They will both kill and eat you!

Martha. You forget, Lydia, that when the Savior commanded his disciples to go into all the world and teach all nations, he promised to go with them.

Jane. Yes, I have the promise that he will go with me, and that his presence will always attend me. Therefore I shall go with a strong heart, firmly believing that he will fulfill his every promise.

Lydia. I guess your faith will begin to waver when you see how savage they are. Why I should n't dare to go to bed at night, for I should expect to be murdered before morning.

Martha. God has graciously, and sometimes in a very singular manner, preserved his servants in the past, until they have established missions in about every foreign field.

Lydia. But we often hear of missionaries being murdered by the natives, don't we? Was not that the fate of Mr. Williams? I think it was.

Jane. You are right in that, Lydia, but that

mission was fairly and fully established before that sad event, and is now, I believe, in successful operation.

Lydia. But how can you think to leave your friends, never more to see them in this world? Besides this, there are a great many privations which you will have to endure.

Jane. I am fully aware of that. I expect to meet with difficulties and trials, and I expect, too, to feel the loss of the society of loved ones at home; but if I can only teach some poor, benighted one the way to Jesus, I shall feel myself amply rewarded.

Lydia. But to think of dying so far from home, and in a heathen land, too—who can endure such a thought?

Martha. She will, of course, be among our missionary friends if such an event should take place, and cared for there as well as here.

Jane. No doubt of that; and it matters not where I am, for I shall endeavor so to live, God being my helper, that when my work is done, and my heavenly Father says, "It is enough, come up higher," I shall have nothing to do but to

> "Clap my glad wings and soar away,
> To dwell in realms of endless day,"

and be at rest

> "Forever with the Lord."

And O, how sweet our rest will be, after toiling with all our strength amid the difficulties and trials of life; and how blessed it will be to greet our loved ones in that happy land, and many from the dark abodes of heathenism also. My heart warms up while I dwell upon the subject, and I long to gird on the armor and go forth to gather fruit unto eternal life.

Martha. May the God of missions go with you, and your highest expectations be fully realized!

[*Shaking hands or a kiss.*

Jane. Farewell, till we meet in heaven.

Martha and Lydia. Farewell.

6. A MISSIONARY LESSON.

FIRST CHILD.

A grain of corn an infant's hand
May plant upon an inch of land,
Whence twenty stalks may spring and yield
Enough to stock a little field.

The harvest of that field might then
Be multiplied to ten times ten,
Which sown thrice more would furnish bread
Wherewith an army might be fed.

SECOND CHILD.

A penny is a little thing
Which e'en the poor man's child may fling

Into the treasury of heaven,
And make it worth as much as seven.

As seven! nay, worth its weight in gold,
And that increased a million fold;
For lo! a penny tract, if well
Applied, may save a soul from hell.

7. "COME OVER AND HELP US."

For Five Girls,—one standing in the middle of the platform, one in each corner.

MIDDLE.

Voices are sounding and calling for me
Across the mountains and over the sea;
"Come over and help us," they seem to say,
Whence do they come, and from which way?

NORTH.

My voice is weak, but I send it forth,
Down the icy hills of the frozen North,
I wish it could sound so loud and clear,
That all in the Christian lands could hear.
There are long, dark nights in the land of snow,
In the cheerless homes of the Esquimaux;
There are nights of darkness, and nights of sin—
Will you bring the light of the Gospel in?
Come over and help us, and tell us where
The Lord is the sun, and there 's no night there.
Come over and help us!

SOUTH.

Where the tossing waves of the South Sea roar,
And dash their foam on the coral shore,
From the cruel isles of the sea, we cry
Come over and help us, before we die!
Jesus said, "Let the little ones come unto me;"
Though we dwell in the uttermost parts of the sea,
Come over the stormy waves, and bring
The isles of the sea to their Lord and king.
Come help us to know where our home shall be
In the land where ye say, "there shall be no sea."
Come over and help us!

EAST.

From the land of the East, O hear my cry,
Come over and help us, nor pass us by!
For wrong and cruelty, pain and sin,
Are all of our habitations in.
Wise men from the East came, long ago,
To seek the wonderful child, you know;
Yet lands so near where the dear one dwelt,
Have never the light of his presence felt.
Come over and help us, we long like them,
To find the manger of Bethlehem.
Come over and help us!

WEST.

My voice shall speak of the western wild,
The home of the ignorant Indian child;

Where wicked anger and hatred are,
When the tribes go forth unto strife and war.
Is there somewhere a merciful Prince of Peace?
Is there one who "maketh the wars to cease?"
I think, if there is, you must love him so
You will come and help us his name to know.
Come over the wilderness, drear and vast,
And make it bloom like the rose at last.
Come over and help us.

MIDDLE.

And so from the East, West, North, and South,
Again and again doth the sound go forth,

E. W. N. S., (*in con.*)

Come over and help us!

MIDDLE.

The earth is the Lord's, from sea to sea,
And O, if the children of God are we,

E. W. N. S., (*in con.*)

Come over and help us!

M. B. C. SLADE.

8. THE KINGDOM COMING.

FIRST SCHOLAR.

"There stood a man of Macedonia and prayed to Paul, saying, Come over into Macedonia and help us."—Acts xvi, 9.

SECOND SCHOLAR.

"The kingdoms of this world shall become the kingdom of our Lord."—Rev. xi, 15.

THIRD SCHOLAR.

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi, 9.

FOURTH SCHOLAR.

"We will rejoice in thy salvation, and in the name of our God we will set up our banners."—Psalm xx, 5.

FIRST SCHOLAR.

From all the dark places
Of earth's heathen races,
O see how the thick shadows fly!
The voice of salvation
Awakes every nation;
"Come over and help us!" they cry.

FOUR SCHOLARS (*in concert*).

The kingdom is coming, O tell ye the story,
God's banner exalted shall be!
The earth shall be full of his knowledge and glory,
As waters that cover the sea.

SECOND SCHOLAR.

The sunlight is glancing
O'er armies advancing,

To conquer the kingdoms of sin.
Our Lord shall possess them,
His presence shall bless them,
His beauty shall enter them in.

FOUR SCHOLARS (*in concert*).

The kingdom is coming, etc.

THIRD SCHOLAR.

With shouting and singing,
And jubilant ringing,
Their arms of rebellion cast down;
At last every nation
The Lord of salvation
Its King and Redeemer shall crown.

FOUR SCHOLARS (*in concert*).

The kingdom is coming, etc.

AMARANTH.

PART V.

Closing Addresses.

1. VALEDICTORY ADDRESS.

Dear Christian Friends. — I have been chosen to make the closing address this evening. I sincerely trust that our entertainment has been one of interest to all. It has been some trouble for us to meet from time to time and rehearse our parts, yet your earnest attention has more than repaid us for all our work. I believe that our concert has met with your approbation, and we shall redouble our efforts in the future. But this effort has not been alone to entertain and please. We have a far nobler object. We hope to awaken in your minds and hearts a deeper love for the great missionary cause. If we have failed to do this, our concert has failed. We hope you will carry away with you a new zeal for the work that lies next to the Savior's heart. He was the first missionary—a missionary from heaven to this sin stricken world—and we know he is well pleased with every effort to extend his kingdom. We ought to heartily engage in this work from the love we bear to our Savior. The only difference between

us and the heathen world is this: we have the Bible—the revealed will of God—and the Church, with its privileges, and they are without these things. Take away from us these things and we would be just as superstitious and ignorant as they are. The object of our concert has been to awaken interest in the spread of the Gospel throughout the world, so that all people may enjoy equal privileges with us. We hope you will encourage us in our efforts, not only by your presence and smiles, but show us a hearty good-will by giving a liberal collection. A cause like this should receive such a spontaneous support from all Christians, that the officers of the various Church societies need only to tell the people how much they want and the amount would be forthcoming without solicitation. We leave the amount of your contribution to your conscience. Let your giving be done with a spirit to please our heavenly Father. In behalf of my school-mates I thank you for your attendance and attention, and now bid you good night.

W. T. SMITH.

2. VALEDICTORY.

DEAR FRIENDS.—We have now finished what we have to say, and come to thank you for your kind attention during the evening. We have not

said any thing *great*, we know, but we have tried to say all the *good* things we could. We are yet small, and our powers of mind, as well as of body, are feeble. We can not talk as you can; we can not think so fast, or reason so well; but as we grow older we hope to grow in wisdom and in strength. This is one of the ways by which we gain strength, and the Sunday-school instruction is good to make us wise.

Who knows but some day one of us here may go to foreign lands to proclaim the Gospel to those who sit in darkness? We may be called to fill high places of honor and trust, and it is important that we prepare ourselves now for the stations which we soon must fill.

Life is passing by, and youth will soon be gone, or the night of death may overtake us. Many little ones, we remember, who once stood where we now stand, many faces that beamed with love and expectation as they stood before you on an occasion like this; but to-night they look on us, seeing, but unseen. They have crossed the narrow river, have entered the gate into that beautiful city, and we are left to follow. We would not forget that life may close with us as suddenly, and we hope to live so that when we come to die we may join the blest above. We want your prayers for us, that we may be pure and good.

3. CLOSING ADDRESS.

RESPECTED AUDIENCE.—You have heard our speeches and readings to-night, and now we come to the close. As scholars we have had no little anxiety about this entertainment. We have been anxious to do well. You must now decide about the merit of our performances. We trust you have not expected too much from us. It is not the object of our concert to make a dazzling display. We come upon this platform as little men [*or women*], to talk with you plainly about the missionary cause. It would be out of place to make display. This is a very practical subject, and we are glad to know that the Church and world are beginning to recognize this fact. One hundred years ago the work of the conversion of the world was considered fanatical and visionary, but now there is a universal expectation that the religion of our Savior will soon be the faith and practice of all lands. And we ought to awake to the fact that if we desire to share some part in this great work, we must bestir ourselves. Our time of opportunity will soon be gone. It would be a pity for us to go to heaven and not have some part and lot in this matter. I earnestly entreat these my school-mates to be diligent in doing good, for every act of kindness, prompted by a spirit of love, helps the cause of

Christ; and if I were not so young, and if you would not consider it presumption in me, I would urge those who have named the name of Christ to more faithfulness in this cause. O my dear friends, young and old, let us lift up our banner to-night, and inscribe upon it, in letters of living light, "This whole world for Christ." Take that as the motto of your life, and be satisfied with no less an expectation. And in one hundred years more, or it may be sooner, we may enjoy the privilege of shouting, with the angels and all the company of heaven, "The kingdoms of this world have become the kingdom of our Lord and of his Christ."

W. T. S.

4. A SHORT SERMON ON MONEY.

Now do n't equip yourself as though about to encounter a grizzly bear, or combat an unamiable tiger, or prepare to run as from a volcanic eruption, for I can assure you that not a hair of your head shall be touched. I am not going to preach a long sermon, like the one you heard when nodding in doze-land, when the most delightful passage was the one leading from the pulpit to the door. I shall not talk about Rehoboam, Belshazzar, or Abimelech; neither extol the virtue of the patriarchs, nor entertain you with the hydrogra-

phy of all the seas and lakes of Palestine, but I shall briefly discourse to you upon the subject of *money*.

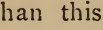
We have divided our subject into three heads:

1. *Money has a value.* This is a fact no sane one will attempt to controvert. For it we give hours and days of toil; with it do we purchase the necessities and comforts of life. Money has a value to the wealthy, for it will buy the rich viands and fruits, so gratifying to the pampered appetite, and fill the princely mansion with rare and costly articles. To the poor it also has a value, for it gives them the roof that protects them from the pitiless storm; it gives them the cheerful fire, and the substantials that exhausted nature demands. As far as tangible objects are concerned money has always proved of equivalent value, and even friendship and other emotions of the heart are bartered for money.

2. *Money is a means of doing good.* This fact, we feel certain, can be denied by no one who has ever tried honestly to benefit his fellow man by a proper and judicious use of money. Those, if there be such, who profess to disbelieve our statement, we would advise to try the experiment, and if they do not find the truth of what we say, they belong to that class of blind people who will not see.

We now come to the last part of our sermon. *We want money.* It has a value to us; not the ignoble one embraced in the gratification of self, for ours is a more worthy desire. We want it for the love we bear to our race—to help men at home and abroad in their struggles against sin. We want it to send the Gospel to the perishing millions who have never heard of Jesus—the world's redeemer. The money which your generosity devotes to a purpose like this, will be productive of much good, and you will be lending of your abundance to the Lord. Who of you asks better security than this? I hope we shall have a liberal response to this appeal for the most worthy of all objects.

Fruit for Sunday-school Festivals (*modified*).



5. IN PERIL.

Is it not almost incredible that our missionary work is in grave peril? Evidences of expanding means are on every side. Houses, costly furniture, elegant equipages, added possessions, enlarged appliances for business, and yet the missionary cause is in peril! Is in peril for want of means! Is possibly to be compelled into a retreat for simple want of money! One dollar a member would more than meet existing liabilities, and

enable the managers to sound the note of *advance;* but for all that the cause is in peril! A small advance on the part of each congregation would end the peril, and send a thrill of joy through the Church at home and abroad; but they are contracting instead. A few mills on the dollar to the gains of our people the present year, and the danger is ended. A small shrinkage of the sums devoted to adornment and pleasure, and the crisis is passed with a shout. An honest giving to God of the tenth due him, and a fair share of that given our missions, and we shall hear no more of retreat, no more of shortening sail, no more of the disgraceful talk of calling home our men.

It is the year of revivals. Thousands have honestly professed the gift of perfect love, declaring that it was preceded by complete consecration of soul, body, and substance. God will expect enlarged liberality; he will look for augmented gifts; he will expect the payment of consecrated substance. Oh it can not be, surely it can not be, that in such a year of revived Churches, a year of sanctifying power, of purifying grace, that amid temporal abundance, amid increased wealth and redundant stores, the work of Christ among *the lost*, the ignorant, the dying, the work of Christ among heathen men and apostate Churches is to suffer, is permitted to languish, is left to die!

It is a year of revivals. Converts are gathered by thousands. If we credit revival notices, among them are families of means and position. Where are their thank-offerings?

It is time to take this subject to the closet, where shams are out of the question and the soul is face to face with God. It is time to look at our past offerings when we kneel at the table of our dying Lord. It is time to compare our offerings with the measure of our ability and with the blessing God hath given us.

Again, I say, *the missionary cause is in grave peril, and our souls are in deadly peril if we suffer, by fault of ours, disaster to come upon it.*

DR. T. M. EDDY.

6. EXHORTATION TO UNIVERSAL PRAISE.

To be Spoken in concert by class.

FROM all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

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